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# THE ARENA

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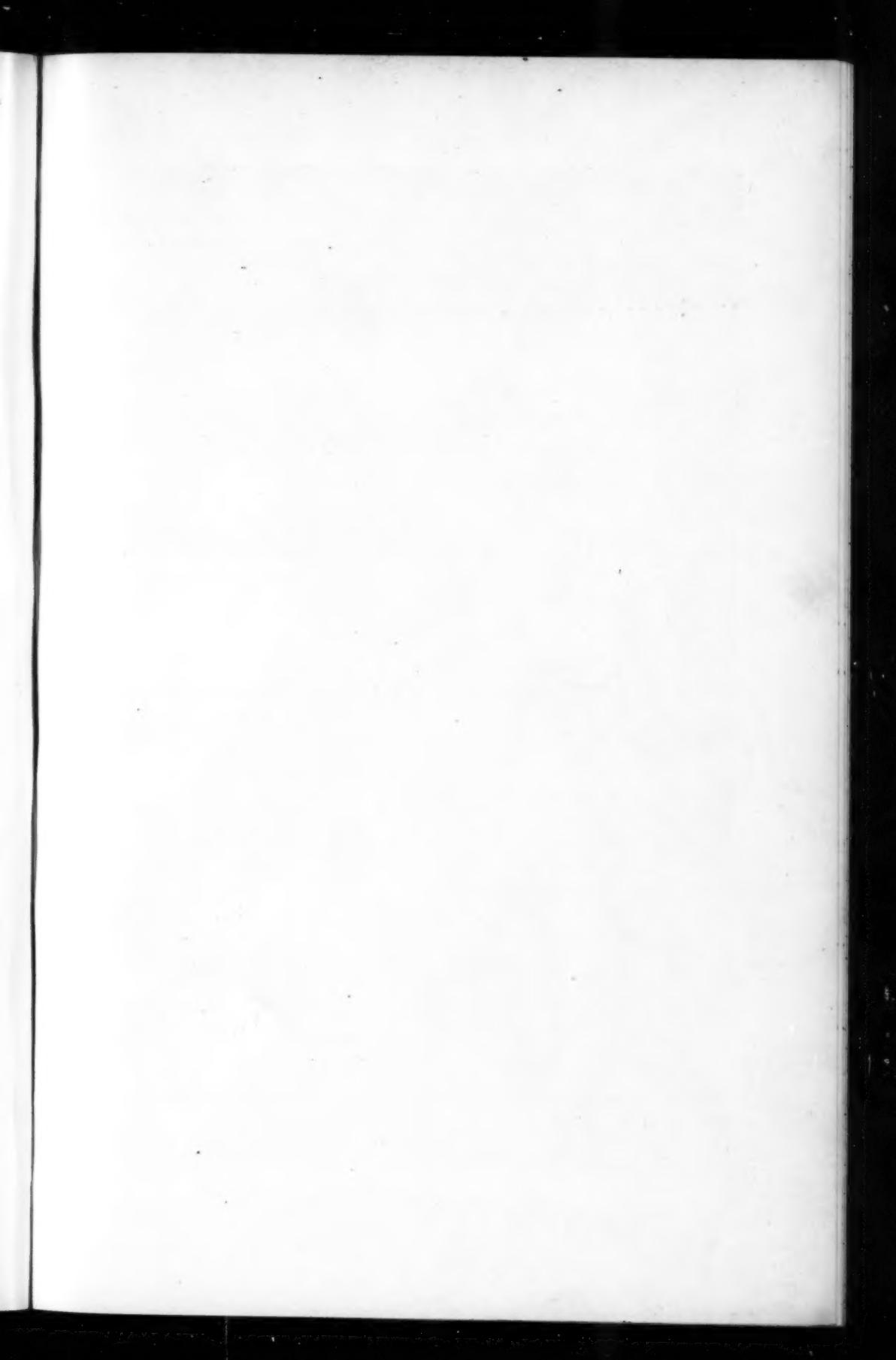
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THE ARENA  
MAGAZINE





TOM L. JOHNSON.

*"We do not take possession of our ideas, but are possessed by them;  
They master us and force us into the arena,  
Where, like gladiators, we must fight for them.—HEINE.*

# The Arena

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## THE COMING ELECTRICAL HOME FOR AMERICA'S MILLIONS.

BY B. O. FLOWER.

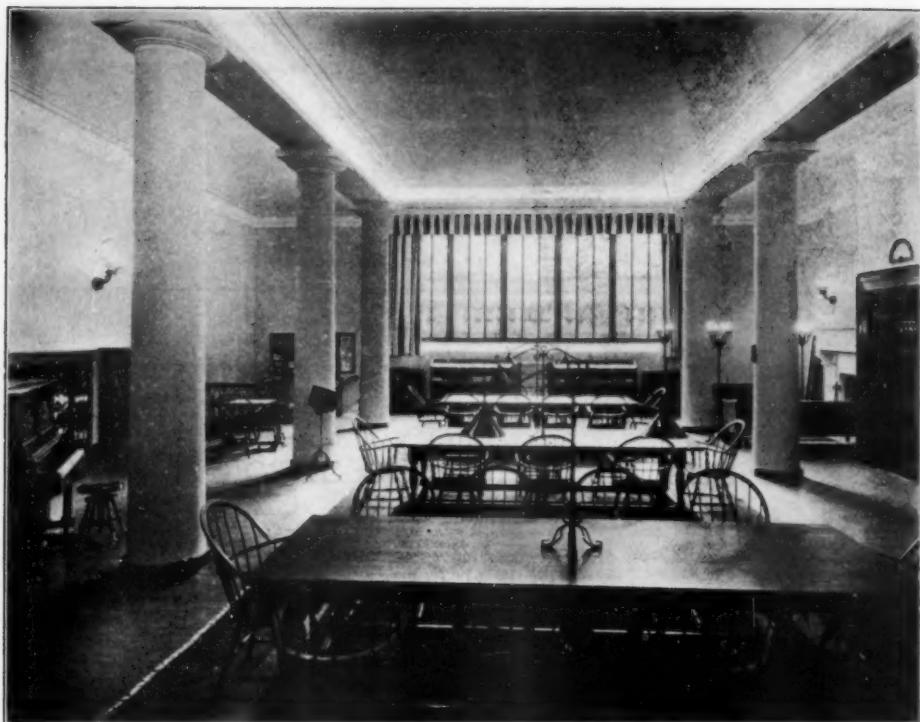
### I.

THE OLD-TIME truism, that the dream of yesterday is the reality of to-day, was never so strikingly illustrated as in our own age. The nineteenth century was the wizard era of marvelous surprises and transformations. But one period in the history of European civilization can compare with it, and that was the wonderful dawning days of what we call Modern times, when through Gutenberg's invention, books were for the first time being printed from movable type, thus ushering in the age of general enlightenment; when Italy was blossoming with the greatest art the ages have beheld; when north of the Alps the New Learning was quickening the intellectual impulses and the Reformation was arousing the moral idealism of men and nations; when Spain and Portugal were being intoxicated with the wonder tales of the ocean pioneers; of Columbus returning from the discovery of the New World; of Vasco da Gama, who had found the ocean highway to the Indies and returned laden

with gems, precious stones and fabrics of marvelous beauty; and of the sailors of Magellan's ships, that had belted the world, returning to tell of far-away lands inhabited by red, brown, black and yellow men.

The first century of Modern Times was a rebirth and a reawakening, and the nineteenth century in another way was quite as wonderful, quite as fecund and germinal in character and results. There were no material continents to be discovered, but science, discovery and invention found the key to Nature's age-long secrets,—found and used the key so that the subtle forces of the universe have been made the docile servants of man, working transformations and revolutions quite as great as those that marked the epoch in which Copernicus gave to civilization a new heaven, Columbus a New World, and in which Gutenberg became the dispenser of the light of knowledge for the millions.

During the nineteenth century physical science has turned page after page of God's great Book of Nature, revealing



CLUB-ROOM AND LIBRARY.

the story of life's advance writ in stone and imbedded in strata. It has scanned the starry ether, marvelously extending our knowledge of the worlds above. It has weighed the spheres and measured the distances from star to star, unfolding a new world of knowledge pertaining to the universe that surrounds this tiny speck we call the world.

The revelations of chemistry have been a veritable fairy tale, fascinating, wonderful, even almost incredible in the marvels that through its revelations have been given to the world; while the discovery and utilization of the subtle or hidden forces and wealth of Nature have wrought a transformation scene before the vision of the age, bringing remote regions into hailing distance, binding continents together and establishing intimate relations and intercourse between lands hitherto remote and little acquainted, and in other ways revolu-

tionizing conditions throughout the civilized world.

The advance made all along the line under the ægis of inventive discovery is well illustrated in the changes that have taken place in the lighting of cities and the homes of the people. First the torch, the rush-light, the candle; later petroleum with its more brilliant light, followed by gas, a distinct improvement, which in turn pales before the brighter illuminant, electricity.

## II.

Nowhere perhaps in the wide field of utilitarian and material activity have greater or more potentially beneficent achievements been wrought than in the domain of electricity. We are all more or less familiar with its multitudinous and varied uses as a motor power and an illuminant; while as an aid to the scientific experimenter it has become an

important factor and for the progressive members of the medical and dental fraternity its office appliances have already served to materially reduce drudgery and otherwise assist the worker while giving him more time to achieve better results than would otherwise be possible. In the factory, the general office and the home its spheres of usefulness have extended so rapidly in recent years that few persons not actively engaged in its manufacture are aware of the scope and variety of service now possible of realization in these haunts of labor and of life.

The electric age has dawned. Its potentialities have been clearly demonstrated. All that now remains is

to cheapen its production so that it can be brought within the reach of the millions, and to quicken and develop the civic and humanitarian spirit in man and society so that they will be great and wise enough to see that the blessings of electricity shall become the heritage of all instead of being held from the many for the abnormal enrichment of the privileged few. This two-fold consummation so desired by all high-minded citizens who understand that the true happiness, development and well-being of each can be best conserved by equality of opportunities and of rights that insure absolute justice for all, will soon be accomplished. The hour is hastening when through cheapening in the cost of production and the wisdom of an en-



ELECTRICAL WASHING-MACHINE.

lightened public spirit the people will enjoy in the home the wonderful blessings of electricity. Of this he who is acquainted with the history of inventions and discoveries adapted for general use, and who is also a close student of history since the democratic epoch, can have little doubt.

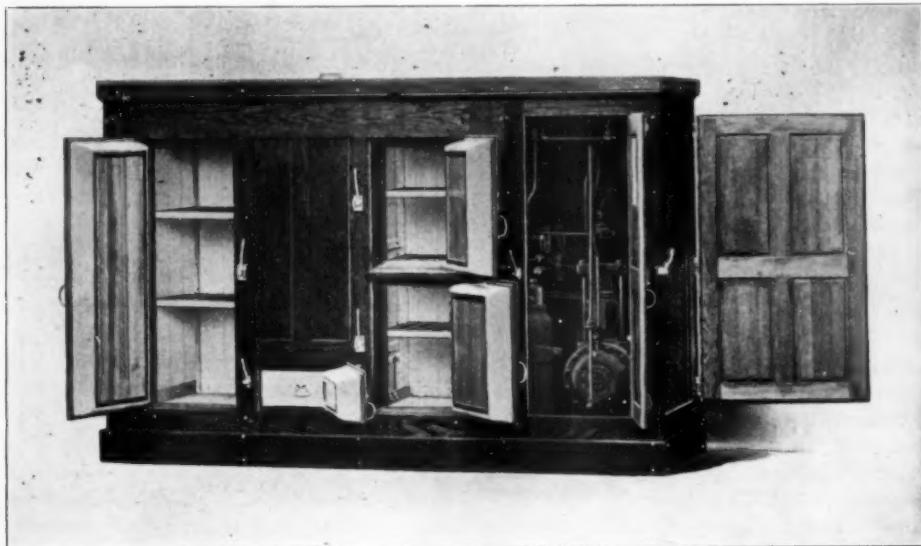
In the first place, all great discoveries and inventions that involve much cost in production are expensive while in their infant stage of development and before their general introduction and use warrant extensive manufacture. But as time passes there is, under anything like normal or reasonable conditions, a steady reduction in price. Thus, for example, gas that at one time cost the consumer \$1.50 and \$2.00 can to-day



ELECTRICAL IRONING.

be furnished at half that price and still yield as great or greater profits on the money employed in its manufacture,

because of the extension in its use, the discoveries that have resulted in cheapening its cost of production, and the utilization of by-products once thrown away as refuse. With a number of the finest intellects in the world engaged in efforts to reduce cost, utilize by-products and extend the use of anything for which there is a general demand, the cheapening of the cost at which it can be profitably produced is steady and marked. The recent successful demonstration of Professor Thaddeus S. C. Lowe's process, which was described in the November ARENA, by which the by-products resulting from the manufacture of gas from crude oil are made into the finest coke in the world, has made it possible and practicable, as we have before pointed out, for small municipalities in regions where there are oil wells, to realize enough from the coke produced to enable the gas to be utilized for generating electricity at a cost that will enable the people to enjoy all the blessings of electricity in the home at a price well within the reach of the masses, especially when the labor-saving features of electrical appliances are considered. And this is typical of the discoveries and



ELECTRICAL REFRIGERATOR



COOKING AND BAKING-TABLE.

inventions that are continually being made and which will potentially reduce the cost of electricity for the people.

In the second place, no one who has studied the growing interest of the people in the question of municipal government and who is acquainted with the splendid results of municipal-ownership and operation of public utilities in Great Britain, Continental Europe, and in America where the people have gained sufficient power in municipal government to break the control of the corrupt and corrupting public-service corporations that have been the master influence in debauching American municipal life, can doubt that the hour approaches when the people will take over the great public utilities and operate them so that they shall become a source of public enrichment and personal benefit to all the citizens, instead of, as now, being the great gold mines which are enormously enriching already over-rich chiefs of the feudalism of privileged interests and Wall street high financiers. And with this change the people—the millions of wealth-creators—will be able to enjoy the comforts and blessings of electricity. Then will come the electric city of which so many have dreamed, and the electric home that will promote the happiness and comfort of the

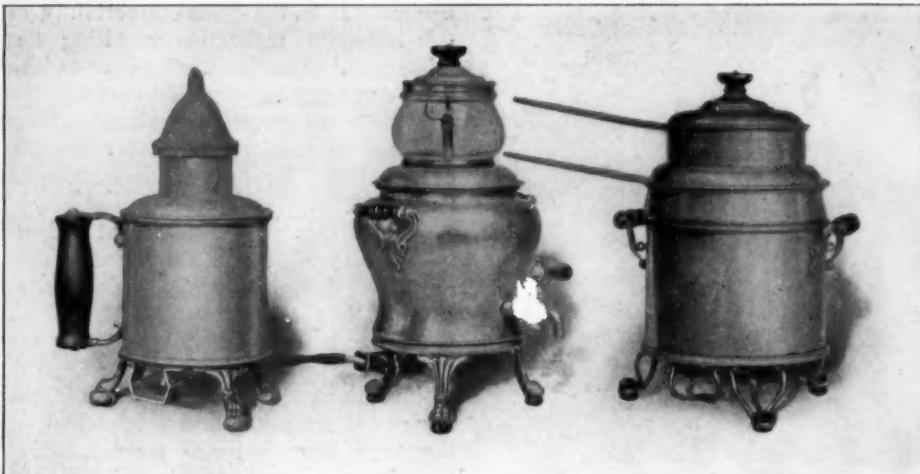
masses. It is the practical certainty of this splendid realization awaiting the millions of America that gives to the true democrat a vital interest in the conditions of what has already been achieved in preparing the way for the electric home for the wealth-creators of the Republic.

It was this potentiality that led us recently to visit the magnificent new office-building of the Edison Electric Illuminating Company of Boston for the purpose of carefully examining the practical workings of scores upon scores of inventions that are now in use in the homes of the wealthy and which wherever they are employed are revolutionizing housekeeping and robbing it of the greater part of its drudgery while adding immensely to the comforts of the home life.

In passing we desire to say a word about the model office-building of this company, which is the home of a remarkably interesting permanent electrical exhibit. The entire structure is devoted to the



ELECTRICAL COOKING.



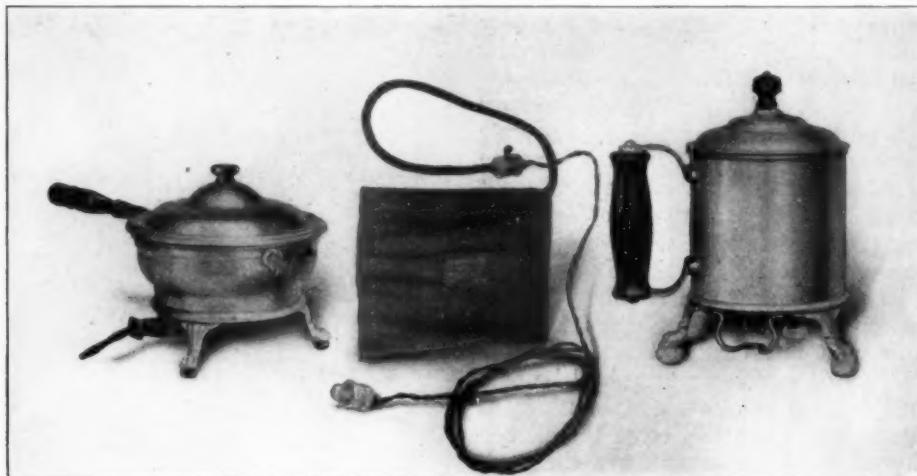
BABY MILK-WARMER.

COFFEE-PERCOLATOR.

CEREAL-COOKER.

company's business. In it electricity is employed in almost every conceivable way. The air of the great building is forced into a chamber through great canvas filtering tubes. Here it is warmed in winter before being driven through the building by electric power. At the top of the structure is exhaust machinery that is all the time carrying away the vivified air. The great elevators are run by electricity. The lighting of the building affords opportunity for the

display of various kinds of illuminating lamps and devices, the most interesting of which, perhaps, is the lino-lyte (tubes) concealed in the curved recesses above the columns and extending around the four sides of the central ceiling panel, both outside and inside, of the club-room and library, which occupies the third floor of the building. This club-room is a model room, fitted up magnificently for the use of the employés of the company, and here is found a fine



CHAFING-DISH.

WARMING-PAD.

HEATING-PAUL.

technical library. From basement to roof the building is a model, admirably adapted to illustrate the various ways in which electricity is now employed in general offices and public buildings as well as in the home.

The inventions for the utilization of electricity in the home that we are about to describe we witnessed in operation during our recent tour of investigation to which we have alluded. Nor is this all. Space renders it impossible to even briefly notice numbers of inventions to which our attention was called and which are also now in practical use in the homes of many users of electricity. We shall confine our attention to what seemed to us the principal inventions which greatly increase the comforts of home and those that reduce household drudgery to a minimum, often even making what has hitherto been irksome and burdensome a pleasant pastime.

### III.

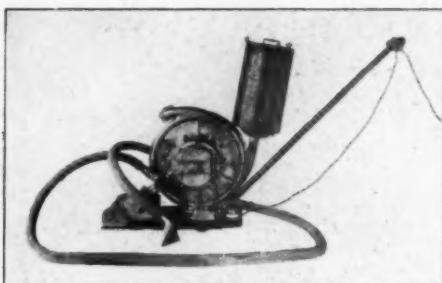
To bring before our readers a fair idea of what the electric home, as developed up to the present time, means, and what it will we believe mean to the millions within another generation, we will let our imagination carry us forward two or three decades, to the time when our children who are now little tots at our firesides, will be building homes of their own. We will enter the domicile



ELECTRICAL BREAKFAST-TABLE.

of a young couple starting in life and who possess fine, sturdy democratic ideals,—young people who have learned the joy of work and the dignity of honest toil. They wish to get all the happiness possible out of their little home. They have determined not to be forever haunted by the nightmare of the servant-girl problem, and yet they wish to avoid the drudgery and to enjoy the comforts of their home to the fullest degree.

We enter this house and begin our pilgrimage in the laundry. Here we find that the young housewife has placed her washing in the tubs to soak over



ELECTRICAL CARPET-SWEEPER.

night. The clothes are now lifted into the twentieth-century electric washer. A plug is inserted and the electricity is turned on. Instantly the washer, a marvel of mechanical simplicity and efficiency, commences to perform a labor that for generations has been one of the most arduous and irksome connected with housekeeping. In a short time the clothes are thoroughly cleansed and ready to be rinsed and wrung out. Now the wringing out of clothes has been another exhausting labor, and here again electricity has come to the aid of the housewife. Another plug is inserted and the electricity is again turned on and the wringer commences to work. The clothes are quickly run through and are ready to be dried. From the electric washer and wringer we turn to the electric irons, something of special value in the summer and a wonderful promoter of comfort, as by simply attaching the iron to a wire an even heat is maintained throughout the entire ironing. The fact that the irons can be used at any time without making a fire, and wherever in the house it is most

convenient to do the necessary work, adds much to their usefulness.

Stepping from the laundry into the basement, we are shown an ingenious clock arrangement by which at any desired hour the drafts of the furnace are automatically opened. Thus, if set for six A. M., the drafts will open at that hour, so that by the time the family is ready to rise the house will be warm. Here also our attention is called to the electrical ice-cream freezer, by means of which ice-cream making is robbed of drudgery and waste of muscular strength.

Before entering the kitchen we are attracted to the ice-making and refrigerating machine, where ice may be made from any water preferred and a pure, dry refrigeration is insured. This machine, being automatic, can be run by any one by simply turning on the electric switch. The machine equals in refrigeration 250 pounds of ice per day.

Next we enter the kitchen, one of the most attractive spots in the electric home. The cooking and baking-table



ELECTRICAL SEWING-MACHINE.



AN UNSOLICITED TESTIMONIAL.

is a delight to behold. No ashes, dust, smoke or odor, such as come from gas, coal or wood. The cooking in the oven and on the cookers is uniform and perfect. The specially manufactured coffee-percolator is a treasure to the coffee lover, insuring a most delightful cup of coffee; while the broiler is superior to any with which we are acquainted, as besides evenly broiling the meat, it conserves all the juices that usually occasion smoke and unpleasant odors. These juices run along grooves in the floor of the broiler and are emptied into a cup at the lower end.

Another thing that adds to the comfort of the electrical home is the ease with which a vessel can be heated in any room in the house, by disconnecting a lamp and attaching a cord connected with the electric stove or base of the cooker. By the aid of one of the two excellent baby-bottles now in use it is possible to heat milk for the baby in a few moments at night without the parent having to get up.

From the kitchen we pass to the dining-room, and here the young housewife proudly displays the electric chafing-dish. She also shows how she often gets breakfast at the table, on which the coffee is made and the eggs boiled as she and her husband discuss the morning papers.

But she insists that it is not until we reach the bedrooms that the full value of electricity in the home is appreciated. En route to the chambers she pauses to call our attention to one of the most important and useful of all devices for the housekeeper,—the electric carpet-sweeper, which takes up all dust, dirt and small trash, like matches, pieces of paper, etc., and cleanses the carpet until it looks almost like new. A similar arrangement is used for cleaning the walls and furniture.

In the sewing-room we see something that means more than most men realize to women who have considerable work to do on sewing-machines. It is the electric device which runs the machine,

so that all the operator has to do is to guide the fabric and start or stop the machine.

In the bedroom there is a number of inventions that contribute very much to the comfort of the sleepers. Thus, for example, the lamp at the head of the bed that can be lighted or turned out by merely raising the arm. Below the lamp is a key that connects with the comfort-promoting electric heating-pad. Turn the key half around, and this pad throws off a gentle and delightful heat. It can be placed at the feet or wherever desired. If greater warmth is desired, for the purpose of breaking up congestion or for any other reason, all that is necessary is to turn the key completely around. Another key within easy reach communicates with an electric radiator. Ten or fifteen minutes after this is turned on the room will be warm. Elsewhere is a device for generating a breeze and giving comfort during sultry days in summer. Indeed, turn in any direction, and we find inventions that add to the comfort and convenience of the home-builders and which so reduce the drudgery and irksome parts of housework that it now becomes as never before a joy to labor and make beautiful the dearest and most hallowed spot in all the world, the home.

And all these things are coming—surely, swiftly coming. True, we may not all live to enjoy them, but if we are faithful and true to the trust democracy imposes upon us, our children or the little loved ones at the firesides of our friends will rejoice in the fuller life they will render possible. Everything that contributes to the comfort of the home helps civilization in its most vital center. True, the first and most needful thing is that education that teaches the husband and wife the holy and sacred character of the home life; teaches them the high meaning of love and how much their deepest and truest happiness and that of their children is bound up in their making the interest and happiness of each other a master consideration. But after this come the important environing conditions that contribute in so large a way to making the ideal home of love a radiant, happy, comfort-diffusing center. The true home is the vital dynamic center of civilization. That which tends to further make it the joy and ever-drawing magnet for husband, wife and child helps to bulwark civilization and develop that full-orbed manhood and womanhood that under the compulsion of moral idealism is the hope of democracy.

B. O. FLOWER.

*Boston, Mass.*

## UNREST IN INDIA: ITS GENESIS AND TREND, AS AN EXPATRIATED EAST-INDIAN SEES IT.

BY SAINT NIHAL SING,

Contributor to "Indian Review," "Indian World," "Modern Review," etc., India.

IS THERE unrest in India? Is it of dimensions vast enough to be worthy of engaging the attention of the thinking world? If so—what is its genesis, what its trend? These are pertinent questions which, intelligently answered, doubtless will shed light upon a vital topic of the day.

The present paper is an attempt at a free and frank discussion of these queries. It neither is an animated appreciation of East-Indian genius from the pen of a strongly biased partisan; nor a vicious denunciation of British character by a disappointed candidate for India House honors. The writer, by parentage, birth and education is an East-Indian. His chief claim consists of the fact: That he does not belong to either of the East-Indian races—the Hindus and Mohammedans, which are said to have cross-purposes and constantly to be warring with each other. Having voluntarily expatriated himself and chosen another continent for future residence, he is able to get a dispassionate focus on present-day affairs in Hindostan.

News narratives of the unrest in India which so far have found entree into the American press are woefully insufficient and in many instances one-sided and conflicting. The enterprising daily papers in large American cities have printed brief and somewhat distorted snatches, deplorably shorn of details and vaguely suggestive of tense and chaotic conditions in Hindostan. How deep and widespread is the uneasiness that prevails in India, the cable despatches and the supplementary special articles that hitherto have found their way into American periodicals have failed to definitely specify.

Current literature from across the ocean leaves the reader in a similar predicament. English accounts of Indian unrest are calculated to impress one that a magnitudinous rebellion against the constituted authority of Great Britain in India, something on the order of the Indian Mutiny of 1857, only on a much larger and fiercer scale, was perilously imminent.

To study the details of this bogey of an armed revolt is interesting. English newspapers are wildly enthusiastic over their compatriots in India, who, in time, detected the conspiracy and sounded the alarm; and are profuse in praising the farsight and bold statesmanship of the Britishers at the helm of Indian affairs in England who, by a decisive and sagacious coup—by deporting seditionists, jailing agitators and censoring newspapers—nipped the plot in the bud.

English statements regarding this fancied insurrection in India betray a frenzied fright. British panegyrics on the sagacity and intrepidity in dealing with it follow these nervous reports with a rapidity that invests the whole performance with a comic interest. It shows the British officials in the *rôle* of a fragile, weak-minded woman suffering from hysterics—nervous tremors followed by convulsive fits of laughter.

Native newspapers in India blandly smile over this tempest in a teapot. Even those native editors and publicists who are being persecuted by panic-stricken British officials take this viewpoint.

A term in the penitentiary under no circumstances is a pleasure which one would look forward to with delight. What a sentence in an Indian jail means

may be gathered from the following quotation from an Indian newspaper:

"For the crime of possessing a conscience, the law has sent Bepin Chander Pal whither felons go. His silk chaddar, his country dhoti, his country shirt (with no buttons because of their being British) have been taken off his body and the jail striped-jacket and striped-pants are upon him now. The head of the hero has been shaved clean, according to jail rules, and one of the greatest patriots of the age is eating his meals out of iron dishes and tin cups and grinds India's roughest rice between his teeth. Such is the condition Bepin Chander Pal is reduced to now."

Not unoften the East-Indian political prisoners, who usually possess soft, white hands, come from castes which look upon manual labor as being beneath their dignity and invariably are persons who never have performed physical work, are obliged to grind corn with hand-mills, or make twine. A few friends went to interview Balu Bhupendra Nath Dutt, the editor of *Ugantur*, who now is confined in the Calutta jail on a charge of sedition. "They say," writes the Lahore, the Punjab, *Panjabe*, "that young Dutt has got boils on his hands because he was made to work hard at the oil-mill. . . . With men accused of grievous hurt, rape and robbery, Mr. Dutt is huddled up."

No wonder, the average East-Indian agitator does not consider it much fun to be made the subject of mad pranks of terror-stricken aliens. The alarmist reports by frightened English officials in Hindostan and the frenzied outpourings of British "yellow" press, touch him too vitally to permit him to enjoy the jest. If by nature he is inclined to indulge in a lighter vein over the nervousness shown by the British lion, the severity of jail life, the corporal punishment and flogging make it impossible for him to relish the joke.

If this fancied revolution ended in

mere academic discussion, if it was just a banter gotten up by good-natured young folks for diversion, it would have been different. But as it is, the glamor of this impending rebellion has been instrumental in making the British government—which even by Englishmen is characterized in normal times as "a despotism"—rule India with a high hand and pursue a policy of repression and retrogression.

Thus we find that every native East-Indian publicist and publication openly and emphatically denies the rumors of an armed revolt against the English in India. In the British House of Commons we hear an Honorable M.P. ask "My Honorable friend, the Secretary of State for India," to take some active steps to prevent the dissemination of false telegrams, that were causing cruel consternation to countless Britishers, regarding an imaginary revolution impending in His Britannic Majesty's Indian Empire; in answer to which John Morley expresses his regrets and inability to rectify the evil.

A little journey to the Fortress of Rangoon, the capitol of Burma, is not needed to convince the reader that Lala Lajpatrai, the Punjab lawyer-leader, and Sirdar Ajit Singh, his so-called accomplice and lieutenant, who are compelled to abide there against their will, away from friends and relatives; and who, *without trial*, were kidnapped from their Province and smuggled into another more than a thousand miles distant, do not look upon their imprisonment as a huge joke. The father of one of these men stoutly refutes the charges that his son was in any wise connected with the hatching of schemes to bring about England's downfall in India. The "accomplished lawyer," as the signer of the writ of deportation once called Mr. Lajptarai in the British Parliament, himself evidently takes a stern view of the entertainment being provided for him at the expense of the British-India Government. He is beseeching the

Emperor of India for justice, protesting his innocence and bewailing the summary and unconstitutional manner in which he has been treated. There is reason to believe, *a priori*, that Mr. Ajit Singh is of the same mind.

Honorable Gopal Krishna Gokhale, who looms large on the political horizon of Hindostan, whose statesmanship, probity and uprightness are enthusiastically admired by all the congeries of nationalities populating India as well as by the foreign rulers, says anent the dangerous imminence of this dreadful political revolution:

"I have been following events in the Punjab with close attention for some time past. . . . Brushing aside the wild stories to which the *Civil and Military Gazette* has thought fit to give currency, *viz.*, that Lala Lajpatrai had a hundred thousand desperate men under him and that he was contemplating an attack on the Fort of Lahore on 10th of May, the impressions I have been able to gather are as follows: (1) That there has been serious and widespread dissatisfaction among the peasantry owing to recent land legislation and the enhancement of canal rates; (2) that this dissatisfaction has spread to some Indian troops in the Province owing to their being drawn from the ranks of the peasantry; (3) that some thoughtless individuals have probably endeavored to take advantage of this dissatisfaction and have tried to tamper with the loyalty of the troops; (4) that the military authorities grew anxious in consequence and probably Lord Kitchener insisted on strong measures being adopted; (5) that the relation between the European community and the Indian civil population have been steadily growing worse and they have been further embittered by the prosecution and conviction of the editor and proprietor of the *Panjabee*; (6) that a vague feeling of nervous apprehension prevailed at the beginning of this month, especially among the European community, that on the 10th of May, the fiftieth

anniversary of the Indian Mutiny, there would be a fresh outbreak of mutiny in the Province; (7) that the feeling was strengthened by demonstrations and acts of rowdyism in Lahore and Rawalpindi in connection with the conviction of the *Panjabee* and the extraordinary notice issued by the Deputy Commissioner of Rawalpindi on certain leading members of the bar; (8) that the local Government, therefore, thought it necessary to make an impressive show of force before the 10th of May so as to repress any mutinous tendencies that might exist, and they struck at Lala Lajpatrai simply because he was the most prominent political worker in the Province. . . . I think the Government have entirely misjudged the volume and character of the unrest prevalent in the Punjab. . . . But the people of this country believe and will continue to believe that there never was any real chance of a second mutiny and that Lala Lajpatrai has been sacrificed to the nervous apprehension that suddenly seized the authorities."

In the light of what precedes this, a fair-minded person cannot but dismiss as untenable the hypothesis that Britain stands in imminent danger of an armed insurrection.

In the chase of this phantom, however, Britain has created great unrest. England started out to suppress this supposedly threatened armed revolt. To-day she finds that the "sun of the British Empire" is losing some of its warmth and vitality. One result of this pursuit of a will-o'-the-wisp is that several scores of Hindus are being tried in Rawalpindi, the Punjab, India—which the writer of these lines owns as his birthplace—for complicity in a riot which took place in that city a few months ago. Many districts in different parts of India are under the ban of a regulation which prohibits the discussion of politics in open assemblies. Several cities and towns in Hindostan are under the surveillance of punitive police. European magistrates all over the country are

engaged in "gagging" the native press. Native editors are finding themselves "persecuted, prosecuted and convicted."

The "sun-dried bureaucrats" into whose hands England has relegated the fates of 300,000,000 East-Indians are weak-sighted and it is given to them only to owlishly peer through smoked spectacles. They fail to realize that 150,000 foreigners cannot govern 300,000,000 East-Indians by British bayonets. The exertion of brute force, the deportation of East-Indian leaders without trial, and the incarceration of native writers after farcical inquiries, they refuse to see, are impotent to allay uneasiness. They are endeavoring to suppress agitation and sedition by clapping into jails the agitators and seditionists—not by removing the cause of the unrest.

The English officials declare that they are adopting these methods in order to stop disloyal people from disaffecting the masses. The so-called agitators retort that these merciless measures are creating unrest and manufacturing seditionists. Which is right—which is wrong—is largely a matter of opinion, chiefly the result of temperament and emotion. The fact that cannot be gainsaid is: That there is friction—between the rulers and the ruled.

Count Tolstoi defines revolution as: "A change in the attitude of the people towards established authority."

Such a "revolution" already is on in India.

Educated East-Indians declare that India should be for the Indians. They feel that the personnel of the Government of East-India should consist of natives. They contend that the affairs of their country should be administered for the good of the millions that inhabit it; that India is the poorest country in the world and that England bleeds it cruelly to the extent of over one hundred million dollars a year, for which India gets positively no return; that the Indian cultivator of land groans under excessive taxation; that the Indian workingman

lives under the "poverty line"; that Indian industries have been ruined so that Indian markets could be exploited for the benefit of industrial England; that the preserves of India have been used for the fattening of "English nin-compoops"; that plague, from which over 5,000,000 East-Indians have died during the last decade, essentially is a disease of poverty and that the 19,000,000 natives who, during the last quarter of a century, have perished from famine, died on account of poverty which was the direct outcome of the maladministration of Hindostan; that either India's resources have been exploited for England's gain, or woefully neglected; that an Arms Act, depriving the natives of the right to carry arms, is emasculating the nation, making cowards of even the warrior races; that through lack of exercise, Indians are losing their genius for administering their own civic, provincial, national and foreign affairs; that the British boast that England has brought peace and prosperity to India is empty; that the Indians are off their soil in their own country and are economic and industrial slaves to foreign usurpers.

Lala Lajpatrai, the deported lawyer, once said: "The man of any country who pretends that foreign domination is for his good, is either a knave or a fool."

Barring the people whom Mr. Lajpatrai characterizes as "knaves or fool," all educated East-Indians have in their platform the above-mentioned planks. Some of these have for their slogan, an autonomous India under British protection. These are called, in India, "moderationists." Others there are who believe that Britain has wrought nothing but ruin in India, and have for their watchword, "an independent India." These are known in Hindostan as "extremists" or "home-rulers."

Both of them stand for revolutionizing the present form of Indian government and, according to the definition of Count Tolstoi, are within the meaning of the appellation "revolutionists."

These East-Indians have the co-operation and sympathy of influential Englishmen who hold similar views. Burke, Macaulay, Bright, Bradlaugh, Caine, Cotton, Digby, Hyndman, Wedderburn, to mention a few, have written more or less bitterly against the exploitation of Hindostan by Britain.

But the average English official in Hindostan or in India House, London, holds pronounced views of his own. His standpoint in every detail is diametrically opposed to that of the educated East-Indian and pro-Indian Britishers. He answers every argument by calmly asserting that English rule is for India's good—that India, if left alone, would perish "within two weeks."

The natives of the land allege: That "Grit" or Tory, Radical or Conservative, Englishmen treat East-Indians and East-Indian topics identically the same. Says the *Amrita Bazar Patrika*, Calcutta: "Scratch a modern Liberal and you find him only a Tory, that is to say, a full-fledged imperialist. Scratch an Indian magistrate and you will find him only a policeman." Mr. H. N. Hyndman, himself an Englishman, the writer of a pamphlet entitled *The Ruin of India Through British Rule*, and perhaps the greatest British authority on East-Indian affairs, trenchantly observes: "Liberal and Tory, and Tory and Liberal, spell exactly the same thing with different letters."

East-Indians point out that England provided shelter for the Italian patriot, Mazzini, and for Prince Kropotkin—that England is the best friend of Russian refugees; but they charge up to Great Britain that she claps into dungeons dark-skinned Mazzinis. By way of specification the case of Lala Lajpatrai is mentioned. He translated the life of Mazzini and adopted the Italian's slogan: "My quarrel with you [meaning the government of his day] is that you are not the national government." John Morley, they point out, bitterly denounced not long ago, the detention,

without trial, of an Englishman. Shortly after that he signed the writ deporting Lajpatrai. The action of Mr. Morley is criticized by East-Indians in his own language: that it is not only "illegal, unconstitutional and arbitrary, but it is on the face of it impudently absurd and preposterous. . . . It is really a wanton arbitrary, tyrannical and absurd proceeding."

It is not within the legitimate domain of the present paper to discuss whether England has brought prosperity or ruin to India. The writer will content himself with the statement that: The Britishers assert that they have evolved cosmos out of chaos and benefited India in many ways and the Indians retort by pointing out the havoc wrought in India by the selfishness of Britain, declaring that they want not "a good government, but a government of the people, by the people and for the people." Accordingly there is much friction, unrest, agitation, and sedition, disloyalty, resentment. The unrest is India-wide. It is the result of clash of interests between the foreigners and those East-Indians who want them to continue in power in India, on the one hand, and the East-Indians who are working for "India for the Indians" under British suzerainty or without British protection, on the other. Wherever in India these parties are found, there is unrest. The greater the clash between them, the greater the volume of the unrest. It is acutest in Bengal, chiefly because the number of educated people is greatest there. Mohammedans, Sikhs, Gurkhas are less affected by it because education has not yet touched their inner consciousness—inspired within them the yearning for "Liberty or death."

At this stage the question may be asked: "Is it only the educated minority that is in the grip of this unrest?"

"Society is an organism," wrote Herbert Spencer. Indian society is no exception to this dictum. What is the weal of the uneducated is the weal of the educated East-Indians. At least they act and

react on each other. Moreover, the masses all over the world derive their principles of life and thought from their educated leaders. The East-Indian masses are no exception to this rule. The foreigners are ignorant of their language, habits, traditions, history. In the last analysis, "blood is thicker than water." The educated leaders have the moral backing, the following of the uneducated. British magistrates send to captivity Indian leaders. The uneducated East-Indians look upon them as martyrs for their cause—in the cause of "religion"—for everything in India has a deep religious significance.

Were this not so, there are other causes to create unrest amongst the Indian masses. The death of 5,000,000 Indians within ten years, of plague; of 19,000,000 East-Indians within 25 years, of starvation; these in addition to the ordinary mortality through normal causes; and the life of penury and want in normal years that is the portion of the average East-Indian, cannot but produce unrest—uneasiness. East-Indians are patient—fatalists; but what crust of fatalism is thick enough to resist being pierced by this abnormal mortality and poverty?

It may be pointed out here that there is no essential difference between the unrest that holds in its clutches the educated and the one that entralls the uneducated. At the bottom both are the same—it is caused by the desire that East-Indians should get "more" out of India than they do at present.

There is, however, another kind of unrest prevalent in India. It is due to the strife between the Hindu and the Mohammedan communities—the two largest communities in India. Hindus are four times as many as the Mohammedans. Hindus were in possession of India when the Mohammedans conquered the country. A very large majority of the Mohammedans are the descendants of those who were Hindu once, and to-day the sting of the conquered and the conqueror is lost, inasmuch as both the

Hindu and Mohammedan are the slaves of a foreign nation. Hindus and Mohammedans possess different religions, but the sensible East-Indians, through Western culture, are being broadened. Toleration instead of religious feuds, is the keynote of the life of educated natives.

Within the memory of the present writer there was a time when the Hindus hated the Mohammedans for having been tyrannical to the Hindus while they were in power. To-day, Mr. R. C. Dutt and other Hindu writers are engaged in proving that the Hindus were better off, in many respects, while under the Muslims, than they are now. At any rate, Mr. Dadhabai Naoroji sums up the opinion of the really educated Hindus as well as Mohammedans when he says: "It would be better for the people of India to be governed by their own 'corrupt' countrymen than by the however angelic European 'leeches.'"

Such is the growing sentiment. Hindus as well as Mohammedans are realizing the community of interest. This realization is bringing home to them the trite principle: "In essentials, Unity: in non-essentials, Liberty: in all things, Charity."

The mustard-oil lamp is largely used in India. When the oil is entirely exhausted, it sheds a brilliant effulgence of light just before it altogether goes out.

Probably the present tension of feeling between the Hindus and Mohammedans in certain parts of India is at the worst, and may be considered a token of the abatement of the storm and the coming of calmness.

Be this as it may, the noteworthy fact is this: The Bengalis stoutly resisted the dismemberment of Bengal on the ground that it was meant to weaken the Bengalis by "dividing" them—by setting Hindus and Mohammedans by the ear. In the history of India, no other move of the Government ever created more adverse comment, was offered more resistance. When the bill was enacted,

to show their resentment the Bengalis organized a boycott of British goods. Mr. Bepin Chander Pal went to the length of saying: "We have not only tried to boycott British goods, but also . . . all honorary association with the Government. . . . That is the meaning of boycott which will move from point to point until God knows where. . . . The thing was not only useful economically but politically as well." Lawlessness and disorder prevail in Eastern Bengal. The Hindus in the Province are characterized by British observers as a "hotbed of sedition." The Hindus call the Mohammedans in the Province "rowdies." and blame them for the confusion and chaos prevalent in the Province. There is hardly a Hindu newspaper in either of the Bengals that does not accuse the Government of creating the disturbance prevailing in parts of India by treating the Mohammedans as "the favorite wife."

Succinctly stated, the causes of unrest in India, as the writer sees them, are:

I. Penury and starvation, rack-rents, plague and morbid mortality have made uneasy the masses. They are unlettered and ignorant. The wolf of hunger constantly stands sentry at their doors. They live below the poverty line—at least in fearful poverty—and the financial stress has "got on their nerves."

II. Between the educated East-Indians and the Britishers there is friction. Each party is reaching out for the loaves and fishes. It is a class-fight, to the finish—with all its attendants—hate, confusion, bickerings, jealousy and corruption.

III. The East-Indians are off the land in their own country. They pay rent and taxes to foreigners and the native allies of those foreigners. Educated East-Indians cannot help but feel aggrieved to be political serfs. The English people in India are overbearingly haughty and snobbish. Says Sir William Wedderburn:

"The Indian people are like their native elephant, whose mighty power may be controlled and directed on the

right path by moral influences wisely exercised. But what is to be said of the political hooligans who think it clever and patriotic to tie crackers to the elephant's tail—who by persistent insults to Indian sentiment, produce national exasperation?"

The unrest is most acute in certain parts of India—in Eastern Bengal, the Punjab and Madras, for instance. In other places the flames still are invisible, but unmistakable signs are present that the fire is smoldering.

The present repressive policy of the British Government may succeed in forcing the natives to quit discussing political affairs in the open and petitioning the Government regarding their grievances. But they will criticize the actions of the Government in their sanctums, only with more bitterness and hostility. What, in the open, now is criticism will become "conspiracy" when it takes place in secret.

Armed revolt has not been attempted, but the trend of the unrest unmistakably is toward revolution.

There can be no mistaking the drift of this unrest. It is making the people of India feel the impotence of the British rulers in India. Repressive measures on the part of the Government cannot but impress upon the people that Britain is incapable of governing India by an appeal to higher sentiment. Defiance is becoming the keynote of Indian "agitators." Not long ago Mr. B. Tilak said:

"Fifty years of petitioning [the government] have produced no result. The people had entered the strongest protests against the Government land revenue policy which made the people mere tillers of the soil. Absolutely no notice was taken by the Government. Numerous instances are available where Government was approached for redress of grievances, but there was total disregard by Government of public representation. . . . Undaunted by fear of harrassment, prosecutions and deportations, we must

pursue all the lawful methods of agitation to the bitter end to better our condition. I should even prefer the extinction of a nation to its wretched existence."

Natives of India have become so calloused to government prosecutions that they are growing to look upon them as a sort of necessary evil they have to tolerate for the evolution of the nation. Recently a so-called Indian agitator returned from completing a term in an Indian jail, and on being presented with a laudatory address uttered these sentiments:

"As regards my experience in the prison, the days I spent there were certainly not very pleasant. But the hardihood they have given me constitutes an invaluable asset. The task to emancipate the mother country is not a soft one. It is accompanied by such difficulties as a jail-bird alone can surmount. All should go to the prison and learn how to subsist on coarse meals and to bear exposure. Indeed, imprisonment is a blessing in disguise."

The spirit of revolt, which is the direct outcome of this unrest, is of a very turbulent character. It is of the kind that repression fails to suppress. The editor of *Sandhya*, in the statement he handed to the prosecuting magistrate, said in part:

"I accept the entire responsibility of the publication, management and conduct of the newspaper, *Sandhya*, and I say that I am the writer of the article . . . forming the subject matter of this prosecution. But I do not want to take any part in this trial because I do not believe that in carrying out my humble share of the God-appointed mission of Swaraj [home rule for India] I am in any way accountable to the alien people who happen to rule over us and whose interest is and must necessarily be in the way of our true national development."

"Tit for tat" seems to be the lode-star of the Indian agitators. Brute force is being met by active resistance. The Government circular prohibiting Indian

students from taking part in political meetings on pain of expulsion from the university, is not only being passively ignored but active steps are being employed to combat it. Writes *The Englishman* in this connection:

"It would seem, however, that presently there will be no students for the government to control or check, for 'national' schools having no connection with the University are springing up all over the country. Moreover, it would seem that the National Council of Education has, in spite of prophesies of failure, managed to attract to itself an extra amount of support. It is intended to replace the University and if matters continue in the way they are, it may even succeed in doing so. The greatest difficulty, that of funds, seems to have been overcome."

Regarding the character of the students who are restrained by the Government from discussing politics, the Rev. W. S. Urquhart, M.A., remarked in a recent lecture on "Student Types—Bengali, Scottish, German," at the Calcutta University Institute Hall:

"The Bengali students, on the average, are the most orderly in the world; they show all the respect to their teachers that can be desired."

East-Indians are beginning to look upon holding Government appointments as ignoble—against the interests of their country. Says the *Indian Sociologist*:

"Mr. Har Dayal, a most distinguished M.A. of the Punjab University, who was some time ago selected a Government of India Scholar, and who is now a member of St. John's College, Oxford, has just resigned his scholarship, as he holds that no Indian who really loves his country ought to compromise his principles and barter his rectitude of conduct for any favor whatever at the hands of the alien oppressive rulers of India."

"We commend Mr. Har Dayal's example to the flower of India, and we trust that the demoralizing effect of the Government of India Scholarships,

which are offered as a bait to our best men at the universities, will be perceived by all who wish to see their country rise in the scale of nations."

Gradually unrest is strengthening the spirit of revolt in India—investing it with a religious sacredness—which, in a conservative country like India, by no means is a small thing. By slow but sure stages the uneasiness is bringing to a focus the class hatred, aversion to foreign exploitation and the yearning for self-expression. In the Tolstoian sense of the word—resistance of the constituted authority—the unrest in India is strongly heading for revolution.

Every revolution fundamentally is psychological. The psychological state depends upon the material conditions and necessities of life; it depends upon the man's relations to his fellow-men and his ruler. Every revolution has its inception in changes in these conditions. It may work slowly, it may ferment out of sight in the dark recesses of the mind; it will probably be unconscious both to the individual and the race; but just as surely as man's environment and his rulers change, the man will change. And this spells revolution.

Ancient India was a land of plenty, peopled by a gentle and industrious race, dominated to an extreme degree by religious ideals. Religion and caste system together with an unaggressive character, combined to render the race inert, submissive and docile.

Princes fought for dominion, and priests maneuvered for control; but the great mass of people labored on undisturbed. They tilled the soil and gathered their crops, they wove the cloths

and turned the potter's wheel contentedly; and one century was much like another.

The Mussulman projected himself into this peaceful situation about the year 1000, and then, indeed, something very like a social revolution occurred. The Mohammedan introduced new objects of contention and an element of ferocity new to the Hindu; but still, he was an Oriental. His was a religious enthusiasm, if his methods were rough. He was a sore affliction, but an Oriental one, after all. In the main, life was pretty much the same centuries after his invasion.

But when the European arrived, there was an utterly new, an entirely strange element in life. Gradually and very slowly his influence began to move. It is four centuries since that time, and only now Hindostan has become conscious of her changed personality.

When a revolution is psychologically complete, nothing under heaven can keep it from coming into manifestation. India has shaken off nirvana. The Orient is pulsating new with a life. India has wakened from her lotus-dream—and her educated people are telling her she is bankrupt, her industries dead, her Princes degraded, her splendor a memory, her people in beggary. And, with new consciousness has come new courage. With a realization of her condition has come the determination to be free; to regenerate herself; to claim her birthright.

Such appears to the writer to be the trend of Indian unrest.

SAINT NIHAL SING.

*Chicago, Ill.*

## ONE HUNDRED YEARS' BATTLE WITH THE POISON TRUST.

BY CHARLES R. JONES,  
Chairman of the National Prohibition Press.

THE DAY of the legalized liquor traffic and its twin cause and effect, *greed and appetite*, is passing.

On the fifteenth day of June next, 1908, there will be inaugurated at Saratoga Springs, New York, a celebration of the hundredth anniversary of the founding of the first temperance society in America, which event occurred in that community in June, 1808. It was merely a local effort for the reclamation of drunkards.

The second important step was the organization, at Boston, February 13, 1826, of the American Temperance Society. A coterie of notable men including such names as Lyman Beecher, famous father of his even more famous son, Justin Edwards, Eliphalet Nott, Nathaniel Hewitt and Joshua Leavitt, became the prophets of the new cause which progressed rapidly but inconspicuously until it burst into the first great national temperance awakening of the forties, known as the Washingtonian movement. Hundreds of thousands of drink-enslaved men were freed from the shackles of appetite within a decade—(1840 to 1850).

Then for the first time the vital weakness of moral suasion, alone became evident. For every drunkard reclaimed another victim was snared by the public tavern, and sooner or later a large proportion, variously estimated from fifty to ninety per cent. of drink's freedmen drifted back into the old ways, seduced by the ubiquitous public-house, thus far uninterrupted in its work of debauchery.

The recorded excise figures for Ireland during the years 1838 to 1846, inclusive, afford a graphic glimpse of the experience which gave birth to the Prohibition

epoch of the temperance movement. In four years' time (1838 to 1842) under the marvelous magic of Father Matthew's eloquence, it is said that practically 5,000,000 out of a total population of only 8,000,000 in Ireland signed the total-abstinence pledge. The incontestable proof of this is the evidence of the official excise returns, which show that the consumption of spirits fell from 12,296,342 gallons in 1838 to 5,290,650 gallons in 1842.

Founded wholly upon an appeal to sentiment, equaling the intense fervor of a religious revival and with the traffic itself undisturbed by any legislative enactment the tide of popular feeling receded almost as swiftly as it came. By 1846 the consumption of liquor in Ireland had again risen to 7,902,076 gallons, and soon thereafter equaled and surpassed its high-water mark of the thirties.

What happened in Ireland found its precise counterpart in America, although exact data and statistics are not available.

The more practical Yankee mind, however, quickly sought and found a remedy for this, and within a decade of the flood-tide of the Washingtonian movement at least thirteen leading states had adopted Prohibition as a policy of effective legal coöperation with the purely moral suasion movement.

For a short time the speedy extinction of the liquor traffic appeared inevitable. But it was otherwise ordered. If there is one thing which the annals of all history unite to affirm it is that there is but one method of victory in social progress and that is "one step at a time." Fortunately or unfortunately, the issue of negro emancipation was just then

ripening to its consummation, and in the terrific maelstrom of civil war which followed, the temperance and prohibition movement was totally submerged for the time being.

The civil war with all its wild excesses gave new rein to appetite. But in addition, when the battle clouds had cleared, two startling facts were manifest. One of these revealed more vividly than ever to the scattered remnants of the temperance forces, the old *fundamental* defect in the whole ante-bellum movement, its ephemeral sentimental basis unbulwarked by any widespread scientific and intellectual propaganda.

The other fact, a totally new and unexpected development, was the sudden rise of a nationally organized and now thoroughly aroused defense, embracing every phase of the liquor traffic.

In the very midst of the civil war, in 1862, the National Government had given official recognition to the liquor business and laid the cornerstone of the latter's future prosperity by the inauguration of the Internal Revenue system as specifically applied to the drink traffic.

It was at this crisis that on September 1, 1869, five hundred delegates representing twenty states and territories, gathered in Farwell Hall, Chicago, and organized the movement known from that day to this as the National Prohibition Party.

The record of its thirty-eight years of aggressive educational agitation to the present hour, and the fact that despite all political prophecies it has steadily advanced in influence, numbers and achievements, and is to-day in the most flourishing condition of its entire career, afford the movement a position absolutely unique in reform history.

So fundamental and so conspicuous have been its contributions to the epoch of victory now in full career, that its work well deserves epitome.

For twenty-five years the leaders of the temperance reform, with very few exceptions, both men and women, have

been open and pronounced Party Prohibitionists.

During all this time the Party Prohibitionists have held more public rallies to further the cause than all other agencies combined.

The Party Prohibitionists through their publications have furnished at least nine-tenths of all the important data, statistics, argument and educational information on the liquor problem, and at great expense have sent their investigators round the world to every leading country of the earth to get the actual facts at first hand for every worker in the reform.

Party Prohibitionists, it is no exaggeration to say, contribute more than three-fourths of all funds annually raised for the furtherance of the battle against drink.

Church committees and temperance societies, woman's unions and young people's movements with all their inspiring work are the spontaneous reinforcements and auxiliaries which the progress of the reform has brought into being, largely as the result of the organized faith and truth incarnated and disseminated by the Prohibition Party movement.

As we stand to-day within sight of the promised land of National Prohibition let us take a rapid survey of the permanent integers of progress of this century of endeavor which may be definitely recorded to the credit of the reform:

1. Millions of abstainers to-day, both from moral, industrial and common-sense reasons, are to be found where there were but thousands yesterday, less than two generations ago.

2. Over one-half the nation has adopted Prohibition law (at least fifty per cent. of this having been won from the saloon within the last decade and a half), including five whole states, Maine, North Dakota, Kansas, Georgia, August 5th, and Oklahoma, September 17, 1907; from one-half to eleven-twelfths of the

territory of seventeen other states\* and large sections of at least eighteen† of the remaining twenty-four.‡

3. The five Prohibition states now have a population in excess of 7,000,000, and it is estimated that 25,000,000 others live in the local Prohibition territory of thirty-five other states.

4. The state Prohibition movement is now spreading rapidly in at least eleven states, especially in those states where local option has already driven out the open dram-shop in large sections. These states include (1) Delaware, the three political divisions of which voted separately on license or no-license, November 5th; (2) North Carolina, Florida and Mississippi, where state Prohibition campaigns are under way led or warmly endorsed by the Governors themselves; (3) and popular movement for statutory or constitutional state Prohibition in Alabama, Tennessee, South Carolina, Texas, Iowa, Nebraska.

In addition to this it is freely conceded that Arkansas, Kentucky, South Dakota, New Hampshire and Vermont will no doubt adopt state Prohibition policy within the near future, the last three repudiating license policies which were themselves substituted for former state Prohibition laws through the alliance of the liquor traffic and old-party politicians.

5. One of the most interesting developments of the day is the long list of Governors now in office who within a few months in public addresses or otherwise have openly attacked the saloon or endorsed the Prohibition reform or both more or less completely. This list includes of course the governors of the

\*Arkansas, Texas, Mississippi, Florida, South Carolina, North Carolina, Virginia, West Virginia, Ohio, Indiana, Kentucky, Tennessee, Vermont, New Hampshire, Massachusetts, Connecticut, Iowa.

†Alabama, Rhode Island, New York, Maryland, Michigan, Illinois, Wisconsin, Minnesota, Nebraska, Missouri, Colorado, Oregon, California, Washington, South Dakota, Delaware, Louisiana, and Pennsylvania.

‡States with little Prohibition territory: Montana, Idaho, Nevada, Wyoming, Utah, and New Jersey.

five Prohibition states, Governor Cobb of Maine; Governor Hoch of Kansas; Governor Burke of North Dakota; Governor Smith of Georgia, and Governor-Elect Haskell of Oklahoma, and besides that, Governor Dawson of West Virginia; Governor Harris of Ohio; Governor Hanly of Indiana; Governor Beckham of Kentucky; Governor Glenn of North Carolina; Governor Broward of Florida; Governor Campbell of Texas; Governor-Elect Noel of Mississippi; Governor Folk of Missouri, and Governor Comer of Alabama.

#### THE RESULTS OF PROHIBITION.

In noting the following typical facts it must be borne in mind (1) that, although the state Prohibition law is thoroughly backed and supported by a large majority of the voters in each case, the party machines and officials whose duty it has been to enforce the law have in all cases been members of parties which stand nationally for license and opposed to Prohibition.

(2) That, however true to the law individual officers of the law may be, they are all the time subject to both open and secret pressure from the licensed liquor business in surrounding license states, and that

(3) So far, intimidated by the brewers' lobby, Congress has refused to pass the protective legislation known as the Hepburn-Dolliver bill, which is now demanded by every Prohibition section in the entire country, because until that becomes a law all Prohibition territory is at the mercy of outside brewers and distillers, who use the C. O. D. express method of nullifying the law under the present inter-state regulations.

With these qualifications in mind, let us look for a moment at the effects of Prohibition in the state of Maine.

#### WHAT PROHIBITION HAS DONE FOR MAINE.

The Prohibition law is thoroughly enforced in nine-tenths of Maine and

would be in the rest were it not for liquor politicians who control the Republican and Democratic parties in Portland and a few other cities.

The administration of Sheriff Pearson in Portland, 1900 to 1902, the only Prohibition party law-enforcer Maine ever had, proved that Prohibition will prohibit, wherever there is an honest man in office behind the law.

General Neal Dow testified that Maine, at the time of her adoption of state Prohibition in 1855, "was," to use his own words, "one of the most drunken and poorest of states in the Union, there being seven distilleries and two breweries in Portland alone."

In 1855 there were only five savings banks in Maine, with less than \$90,000 deposited.

In 1902 there were 57 savings banks, 22 building and loan associations, and 37 trust companies with deposits aggregating more than \$118,000,000.

Maine has more savings banks and \$22,000,000 more money deposited in them than the great manufacturing license state of Ohio with six times as many people.

In 1901 statistics showed that while her population since 1850 had increased only 20 per cent., her valuation per capita had increased 252 per cent., Maine had in her savings banks in the same year \$95.22 for every inhabitant; Illinois \$13.43; Kentucky, none; Ohio, \$10.71, and Pennsylvania, \$16.72.

Turning to educational figures, Maine has in its public schools the largest percentage of the total population of all the North Atlantic states, including New York.

Maine has more school teachers to every ten thousand of her people, and more teachers in proportion to her school population than any other of the forty-six states of the Union.

In a recent issue of *Printer's Ink*, the well-known publishers' periodical, it was stated that Maine newspapers have a larger circulation in proportion to popu-

lation, than any other state. Only one of these permits the insertion of liquor advertising.

The figures for crime in Maine show that the commitments to the jails and prisons of Maine have steadily *decreased* from a total of 6,105 in 1896 to 4,483 in 1906, a shrinkage of more than 25 per cent.; and that the total commitments for drunkenness for the whole state in 1896 were 3,049 while in 1906 they were only 1,980, a decrease of 35 per cent.

On the other hand, *the commitments for liquor-selling* rose from 179 in 1896 to 571 in the year 1905 and 429 in 1906, which gives an illuminating proof as to the direct results of more and more efficient law-enforcement during the past decade.

Of the 9,350 murders and homicides in the United States in 1906, Maine furnished but three!

Hon. Charles E. Littlefield, Congressman from Maine, in a detailed comparison of Maine and Massachusetts, published June 13, 1907, gives pointed refutation of the common slur of the liquor advertising daily press that men get drunk as often in Maine (under state Prohibition) as they do in Massachusetts (under well-enforced license and local option), and that "if the prosperity of a state is rightly measured by its increase in wealth and population then Maine ranks as one of the least prosperous of all the states."

The population of Massachusetts is four times that of Maine. The figures quoted are either from the United States census or other authoritative sources:

From 1880 to 1902 Maine *decreased* her indebtedness exactly \$10 per capita, while Massachusetts *increased* hers by the same amount, per capita.

From 1880 to 1900 Maine increased by \$124 the average amount paid her wage-earners, while Massachusetts made an increase of only \$87.

The average percentage of families that have free and unencumbered homes in the north Atlantic states and New

York, New Jersey, and Pennsylvania, is 23.3 per cent. Maine has 49 per cent., Massachusetts only 18 per cent.

Exactly 69.2 per cent., of the farm families of Maine own their farms unencumbered. In Massachusetts but 53.8 per cent. do.

In 1903 Maine had 885 insane in her hospitals, 125.3 for every 100,000 people. Massachusetts had 8,679 or 288.5 per every 100,000.

In Maine almshouses, December 31, 1903, there were 1,152 paupers, or 163.1 per 100,000, while Massachusetts had 5,934 or 197.3 per 100,000.

There were 512 prisoners in Maine, June 1, 1890, or 77.4 per 100,000; in Massachusetts, 5,227 or 232.5 per 100,000, *three times* as many as Maine.

June 30, 1904, there were in Maine 120 prisoners who had been committed for drunkenness, while Massachusetts had at the same time 2,110 a proportion of more than 10 to 1, when if parallel it should be but 4 to 1.

Hon. F. L. Dingley, editor of the *Lewiston Journal*, in a letter written this year (1907) to the *Georgian* of Atlanta, said:

"There is but one city in Maine where the saloon is tolerated and there the saloon is not an open bar in the sense in which bars prevail in license states.

"There is less drunkenness on public occasions in Maine than in any part of the world in which I have traveled, and I have knocked about a little in the old and new world."

United States Senator from Maine, Eugene Hale, writes this year:

"The policy of Prohibition which has been the rule in Maine for more than forty years has generally worked well. There are different statutes under this policy, and some have worked better than others, but the general principle has been good for the state."

United States Senator from Maine, William Frye, writes August 19, 1907:

"Our statute has driven from all the

country portions of the state the sale and use of alcoholic drinks. In the cities enforcement is more difficult, but in those where popular sentiment is behind it, violations are infrequent. In my opinion a good majority of our people stands pat for the law."

Congressman Llewellyn Powers, who admits that he is personally so conservative on the Prohibition issue that he has frequently been opposed by strong elements in his own party, writes, (1907):

"The selling and the public drinking of intoxicating liquors is decidedly under the ban of public opinion, and the law has prevented absolutely any selling in more than four-fifths of the towns of Maine and it has taken away very much of the temptation for young men to indulge in alcoholic drinks. I do not believe that the people of the state of Maine will ever permit the licensing of the saloon in their midst again."

#### HOW PROHIBITION WORKS IN KANSAS.

What about Kansas? Governor Hoch says: "A quarter of a million people have been born in the state who have never seen a saloon or a joint and have grown up to believe as a part of their creed that it is an unmixed evil."

Of the 105 counties in the state only 21 have any paupers.

Only 25 have poorhouses.

Thirty-five have their jails absolutely empty.

Thirty-seven have no criminal cases on their dockets.

Kansas has the smallest number of paupers of any state in proportion to its population.

It spends more money for education in proportion to its population than any other state.

Eight hundred and five newspapers are printed in the state only twenty of which ever print any liquor advertisements and four of these twenty are printed in the German language.

After a short struggle in May and June, 1907, the joint property owned by ten outside breweries, worth more than \$250,000 was confiscated by the state Supreme Court and the brewers implicated surrendered and left the state. *It was conclusively proved that these millionaire outside brewers were the backers and owners of practically every notorious joint of the state.*

In his annual official message to the Legislature for 1907, Governor Hoch detailed the following significant comparison:

"The absurd contention that more liquor is sold in Prohibition Kansas than in license states should deceive no one. It is made chiefly by those who would be entirely content with the Prohibition policy if their statements were true, but official figures abundantly refute the ridiculous statement. Uncle Sam is a pretty good book-keeper and a pretty good collector. Compare Prohibition Kansas with our neighbor, license Nebraska, for instance. Nebraska has about one-third less population than Kansas, but Uncle Sam has collected about \$2,000,000 a year liquor tax from the people of Nebraska, while he has been able to get only about \$100,000 from Kansas. The amount of fermented liquor sold in Kansas is from 6,000 to 10,000 barrels a year, in Nebraska from 200,000 to 300,000 barrels, and in Missouri from 2,000,000 to 3,000,000 barrels."

In a personal letter to the *Home Defender*, Chicago, August 20, 1907, Governor Hoch says:

"I believe there are not 1,600,000 people anywhere else on earth freer from the evils of the liquor traffic than are the people of this state, and it is a plain fact that the thing works financially as well as morally.

"A poorhouse is a joke in Kansas. Our Bank Commissioner reports about \$100 per capita in the banks. Prohibition is a great success in Kansas in every way."

Congressman Charles F. Scott of Kansas, in correspondence dated August 17, 1907, says:

"It can be said with absolute truthfulness that the prohibitory law is as completely enforced in Kansas to-day as any other criminal statute.

"The morning papers to-day [August 17, 1907] bring the information that during the past year fifty counties in Kansas did not furnish the state penitentiary a single criminal.

"The experience of Kansas, and that of Missouri, lying side by side, clearly demonstrates that it is just as difficult to enforce a lenient liquor law as it is to enforce a drastic one. Kansas has no more trouble enforcing Prohibition than Missouri has enforcing Sunday closing. Indeed, it would be safe to wager that the license in Missouri is violated in a hundred cases where the prohibitory law in Kansas is violated once."

#### THE EXPERIENCE OF KANSAS CITY, KANSAS.

One of the most notable battles for Prohibition enforcement, which has attracted the attention of the whole nation has been that of Kansas City, Kansas, where up to a little over a year ago in that city of nearly or quite 100,000, a desperately corrupt machine had perpetuated the liquor business in defiance of state law for upwards of twenty years. Finally the people rose in their might and wiped out the liquor despotism that had so long held undisputed sway. The brewers have since on several occasions attempted to misrepresent the results by sending out anonymous dispatches detailing the alleged ruin and bankruptcy that enforcement was bringing upon the city. But here is the latest word regarding the situation there in special correspondence of Assistant Attorney-General Trickett, the men who led the revolution. On Friday, August 16th, last, Attorney Trickett told the Associated Prohibition Press:

"Kansas City has increased in wealth and population at a rate never before known in its history. During the past year our population increased more than 13,000 and more new buildings were erected in this city than in the larger Kansas City across the state line. During the past year the manufacturing products of this city increased \$50,000,000, making a total of more than \$200,000,000.

"During the past year the deposits of the banks have increased by \$2,000,000, and almost every merchant has had to employ additional clerks. Recently the Leavenworth *Daily Post*, a paper opposed to law enforcement, sent a member of their staff to this city to interview the business men, hoping to find them dissatisfied, but on the contrary found them satisfied, and was honest enough to publish their statements, and in doing so quoted the largest real estate dealer and owner in the city as saying that the merchants of this city would raise \$20,000 in a day to keep the saloons closed as they now are.

"The compass of a letter will not permit me to go more into details, but in conclusion permit me to say that the wildest imagination could not half prophesy the benefits, prosperity, lessened crime and the elevated moral tone that has followed in the wake of the closing of the dens of vice."

#### PROHIBITION RESULTS IN NORTH DAKOTA.

Governor Burke in a recent interview (July 6, 1907) said: "We have had Prohibition so long in North Dakota that in some counties there are no jails. There is not much crime in the state."

Judge Charles A. Pollock of the third judicial district of North Dakota thus reports the results of Prohibition in that state, as summarized in the statements of officials of 35 out of 39 counties in the state. This represents the exact status in September, 1906. Since that time the law has been strengthened and

enforcement sentiment has intensified. Judge Pollock sent out leading questions, the replies to several of the most important were as follows:

(1) "Is the law generally observed in your county?"

*"From twenty-five counties the report is that the law is generally well enforced. In ten that it is not, which with the four not heard from added, would make the count stand, twenty-five to fourteen, so far as the number of counties is concerned, in favor of the law. In the twenty-five counties above referred to there was a population of 319,395 while in the 14 counties there were 117,675. The ratio as figured by number of counties would be a little less than two to one; while counted from the standpoint of population it would be nearly three to one in favor of the law."*

(2) "Has there been during recent years a tendency toward a better enforcement of the law?"

"Twenty-nine counties answer 'yes,' six answer 'no,' to which may be added the four not reported thus making the ratio stand 29 to 10, almost three to one, the same as the showing by population."

A most important question was: "What effect if any does the law seem to have on the increase or decrease of crime?"

"Three reported 'Unable to say'; 8 gave no opinion; 5 thought crime increases; 23 claim that there has been a decrease of crime. This is especially true in counties where the law has been well enforced.

"As one states attorney says: 'A steady decrease of crime has followed the strict enforcement of the prohibitory law, so that of late years we have rarely a criminal case in the county, save an occasional bootlegger. I wish to say also in the district over which I have the honor to preside, made up of the counties of Cass, Traill and Steele, twice during recent years there was not a human being in jail in the entire district.'"

Judge Pollock, in a personal letter written to Hon. I. C. Wade, of Cornelia, Georgia, just prior to the legislative enactment of state Prohibition there, August 5, 1907, says:

"Speaking from personal experience I will say that from 1885 to 1889 I was states attorney. At that time Fargo had some 5,000 inhabitants and over forty licensed saloons. Now we have some 17,000 people and no saloons. I may also add that practically we are free from 'blind pigs.' . . .

"Our business men in Fargo do not want the saloons to return. They at first feared Prohibition would hurt the city. The contrary has been shown. We do not have any vacant stores. Notwithstanding the fact that we have excellent hotel accommodations, there will be built this year a new hotel to cost \$150,000. Our hotels are run without bars, and they make no money out of the sale of liquor.

"I could go on and recount instance after instance showing the benefits of the Prohibition system. At the last legislature a bill looking toward resubmission was presented to the house and defeated two to one."

United States Senator from North Dakota, Henry C. Hansbrough, in a letter written just before the Oklahoma election (September 17, 1907), says:

"The Prohibition law in North Dakota has been so thoroughly enforced that there is no such thing as an open saloon in this state, and as fast as the 'blind tigers' or 'blind pigs' are found the sponsors for them are arrested and many of them find their way to jail. In a large part of the state even the 'blind pig' is a thing of the past. . . .

"The moral effect of the law here is good, and where once the open saloon was regarded with favor, now it is so thoroughly under the ban that it would not be tolerated for a moment. The cause of temperance as a result of our laws and the successful efforts made to enforce them has been greatly advanced."

United States Senator P. J. McCumber, writes under date of August 19, 1907:

"There are a few sections where the sentiment is strongly against the law, where enforcement is somewhat difficult, but these sections are so small in area that, if they are indicated on the map of the state they would scarcely be discernible. On the whole, I regard it as a great success in the state."

Congressman Thomas F. Marshall writes, August 22, 1907:

"The sentiment of the people is stronger for Prohibition than ever before. I do not believe that any average citizen, whether he is a staunch Prohibitionist or not, would willingly see the constitution amended and the law repealed.

"The encouraging sign to me is that the conservative element of all our people stands now for Prohibition and the enforcement of the law, whereas, in the earlier days of the law most of this sentiment was confined to the radical Prohibitionists."

#### THE SUCCESS OF LOCAL PROHIBITION.

The success of local Prohibition in the thirty-five other states mentioned above is of course relatively less than that of state Prohibition, but it is sufficiently proven in the fact that the amount of local Prohibition territory in practically every state noted above has steadily increased during the last decade. In the Southern states, the territory has almost doubled; in Texas alone it has tripled, in ten years, while at the North the ratio of its spread in many sections is even greater. Isolated instances there are in every state where the closing of license saloons has not resulted favorably, where hold-over liquor sympathizing officials have nullified the law, or where outside liquor funds and political influence have defeated the end sought by Prohibition and even secured the relicensing of the saloon where no-license had previously won; but so overwhelming has the bulk of the testimony been in praise of the actual results of local

Prohibition in both country, town and city that the liquor men themselves now openly admit in the editorial columns of their trade organs the irresistible current progress against their business. An illustration is this significant editorial comment in *Beverages*, of New York, the national organ of the liquor league of America, for August 2, 1907:

"The result in Georgia presents no pleasant outlook for any section of the business. That state in its judgment has treated all alike, and no false notion that beer is a temperance beverage and should be allowed to hold on has been entertained or brought forward.

"We dislike to acknowledge it, but we really believe the entire business all over has overstayed its opportunity to protect itself against the onward march of prohibition, which in some sections of the country is advancing like a prairie fire with not a hand raised to stop its progress.

"Five years ago a united industry might have kept back the situation that now confronts us, but to-day it is too late.

"Might as well try to keep out the Hudson river with a whisk broom."

#### CONCLUSION.

Thus, we have in the briefest possible compass consistent with accuracy and fairness to the subject, sketched in merest outline only, the salient facts and progress, and the direct results of this hundred years' battle with the Beverage Poison Trust.

No attempt has been made in this study to trace the significant and strategic relation which the Prohibition Reform bears to every other great moral issue of the day, nor even to sketch the astonishing but logical steps by which the thousands of isolated drink sellers and makers throughout the land came at length to unite and pool their interests in the most compact and insidious monopoly of modern times.

Besides being the indefatigable investigator and persistent pioneer of the reform the Prohibition party and the Prohibition press have patiently hammered away at public sentiment until every one of the liquor traffic's basic factors of fraud and sham have become common knowledge, with the business discredited socially and politically and ready for de-legalization and extermination.

In brief the paramount facts detailed and proved by the Prohibition party and accepted by the outside world are these:

The Prohibitionist has shown first of all that the ramifications of this industrial colossus, which by instinctive coalition with the gambler, the white-slave dealer, the blackmailer and the whiskey-oiled old party machine has begotten a gigantic Vice Trust with headquarters in every great city—that these ramifications extend into every stratum of society and have effected with the subtle virus of indifference every vein and artery of the body politic:

That were it to continue undisturbed, it would in time paralyze every social energy and stifle the conscience of the people:

That its nationally developed system of official sanction and license for an annual cash bribe to the state itself has been the parent of a thousand forms of special privilege granted every powerful corporation the land over:

That the underlying principle which assumes that a license can ever legitimize or endow with respectability a traffic whose existence under all conditions breeds slums, crime, misery, disease and degeneration as surely as swamps breed malaria, is both vicious and fallacious:

That the theory that an organized vice can be taxed or "regulated" to death is untenable:

That the absurd political economy which proposes to advance education, protect the state and conserve the highest interests of society, by the imposition of

a permissive tax upon a business that thrives at the expense of and in the exact ratio that it debauches man and extends the tyranny of lust and appetite, is the monumental fraud of modern statesmanship:

That the Internal Revenue System of the Federal Government as applied to the liquor traffic is a relic of economic barbarism and one of the supreme defensive bulwarks of that traffic, and that its abolition would strike the death-blow to its pretensions and its grip upon our politics:

And finally, it has conclusively proved that state and even national Prohibition are both feasible and possible, and will inevitably come in the process of our

political evolution, but that its permanence and success will evermore depend upon popular vigilance in the election of officials pledged to fearlessly execute the law, and who are backed by a political party whose leaders and rank and file are not controlled by or at the mercy of the liquor "trade," but sincerely and heartily united on the Prohibition policy as a dominant issue until it shall be victoriously established.

All signs point to a new era wherein the victories of which the allied liquor interests robbed the people in the eighties will at length be permanently achieved.

CHARLES R. JONES.

*Washington, D. C.*

## A SURVEY OF CONTEMPORARY AMERICAN LITERATURE.

BY FRANCIS LAMONT PIERCE, PH.B.

AMERICANS have never forgiven Sydney Smith for his ungracious query: "Who reads an American book?" At the time he gave utterance to it there was undoubtedly a certain amount of justification for this contemptuous, supercilious, and typically British attitude toward American letters. To-day, however, cultured Americans look back upon such a judgment only with a feeling of scorn and pity for the insular complacency and exclusiveness betrayed by it. We fancy that the achievements of our literary men have by now effectually dispelled any lingering doubts as to the capacity of the American mind to produce work of genius and of talent, and that in very substantial quantities. We point to Longfellow, Whittier, Lowell, Irving, Sidney Lanier, Cooper, Bret Harte, and many others. As a conclusive manifestation of our intellectual and literary activity we jubilantly call the attention of the world to the simply

tremendous output in the United States at the present time of books, magazines, and printed matter of every sort: novels, poems, histories, essays, biographies, memoirs, short stories, scientific works, and in fact productions of every *genre*.

Yet, when we escape from our self-satisfied provincialism and disregard the predilections born of patriotic enthusiasm, we find that in the eyes of European criticism American literature consists chiefly of the works of Edgar Allan Poe, Walt Whitman, Hawthorne and Emerson. We find that in the opinion of candid, unprejudiced, cultured observers, contemporary America has practically no real literature at all: and from this latter judgment there will probably be very few educated and appreciative Americans to dissent. So far as works of pure imagination—constituting literature in its true sense—are concerned, one might with propriety vary Sydney Smith's question by asking: "Who cares

to read a contemporary American book?"

Whatever may be our valuation of the American literature produced in the past, those of us who take delight in genuine imaginative composition are willing enough to admit the feebleness, barrenness, timidity, frivolity, and generally unprofitable character of present-day American "literature." Discriminating lovers of poetry and fiction do not rest content with mere bulk of production; they recognize that a slender collection of really vital, significant, and artistic work is more to be cherished than a vast mass of hasty, careless, trashy, ephemeral, sensational writings. Depth of vision, meditation, painstaking stylistic workmanship, and insight into the *essential* aspects of life and character are the qualities that make great and enduring literature; and their absence cannot be compensated for by the lavish abundance of the books and printed matter that issues from the presses of the country. That our intelligent and thoughtful men have a keen appreciation of our present limitations in the literary field is shown by the numerous magazine symposiums on "The Creative Spirit in Literature: Is it dead or dormant?" "Is the Taste for Poetry Disappearing?" "The Future of Literature," and kindred topics.

To estimate and determine something of the present condition of literature in America, let us as a beginning glance briefly at some of the phases and tendencies which have manifested themselves in recent years. A number of years ago we were subjected to a deluge of historical romance, attempting to depict life in many ages, but having reference principally to the American colonies. We all remember *Janice Meredith*, *Richard Carvel*, *To Have and to Hold*, *When Knighthood Was in Flower*, *Dorothy Vernon of Haddon Hall*, *The Helmet of Navarre*. There was about these novels a certain transient charm that won them the favor of the crowd; they amused one acceptably for a day

or two. But was there any scene or any character in them which could even remotely be compared to the brilliant triumphs of English historical fiction: Esmond rebuffing Dean Swift at the printer's shop; Gerard escaping from the Haunted Tower at Tergou; Baldassare clutching Tito Melema on the steps of the Duomo; Phillamon interrupting the lecture of Hypatia; the Lion-hearted Richard tearing down the banner of the Archduke of Austria; Sallust rushing into the senatorial benches to save the Athenian from the lion, with Vesuvius thundering above; or Gurth dying last at the standard, and Edith the Fair finding the body of Harold. Can our brummagem American historical fiction show such figures as Rittmaster Dugald Dalgetty, soldier of the "immortal Gustavus Adolphus"; or James the First in the "Fortunes of Nigel"; or Louis the Eleventh in "Quentin Durward"; or Wildrake or Ravenswood or Macgregor or Flora McIvor? Alas, it can show nothing of the kind. The slight value and ephemeral character of the novels in question is proven by the fact that, notwithstanding their tremendous temporary popularity, they are now all but forgotten.

And they deserve to be. To one acquainted with the splendid luxuriance of invention, the richness, picturesqueness, and descriptive power displayed in the English historical romance, they appeared pale, cold, and tame. In warmth and coloring they sustained the same relation to English work as a Madonna by one of the Pre-Raphaelite Brotherhood does to an Oriental piece by Gérôme. Compare Beatrix Esmond with Dorothy Manners (the latter being obviously an imitation of the former,) and see how far Winston Churchill falls below Thackeray. The American work is not convincing; it does not bear the stamp of actuality; in reading *The Helmet of Navarre* or *Dorothy Vernon* we do not feel that we have really been transported back through the ages as we

do in reading *Kenilworth* or *Old Mortality*; we do not live over the life of the past, breathe its atmosphere, admire its pageantry, discern its characteristic habits of thought. An American historical novel is not a restoration, but a shadowy, tentative, hesitant, unsatisfying imitation, of the past. We feel that the story at bottom has its scene in present-day America; that, in order to obtain a sort of factitious glamor, a thin and gauzy veil of history has been thrown over it, and the wan presentments of men of the past have, by the clever manipulator of marionettes, been made to strut across the stage. How different with figures like Claverhouse, or Leicester, or Sir Richard Grenville. *They* are as real as Roosevelt.

American writers have failed to produce a single great work of historical fiction, and this has apparently been due to defects in three things: imagination, knowledge, and that rare power of objective creation possessed by all the masters of romance. The first and the third we need not dwell upon; they are congenital limitations, impossible of correction. But it is painfully evident that the haste to get into print, the eagerness to write many books and derive corresponding profit from them, has prevented American writers from acquiring that exhaustive knowledge which is essential to success. Reade, while writing *The Cloister and the Hearth*, read "not books, but bookshelves and libraries." Scott was steeped from his youth in romance, medieval tales, border legends, and dim old chronicles; he actually read himself back into the past. Kingsley was a professor of history. Bulwer tells us in his preface to *Harold* that in writing it he consulted stacks upon stacks of books: original sources, the Bayeux tapestry, chronicles in Anglo-Saxon, Latin and Old French. Investigations like these on the part of our American romancers might give their creations a greater semblance of verity.

Let us consider for a moment the American "novel of business." The

titles are familiar: *The Pit*, *The Cost*, *Sampson Rock of Wall Street*, *Friday the Thirteenth*, *The Cave Man*. We all know the type: the novel in which we have a haunting suspicion that the next chapter is going to begin "Yours received and contents noted. In reply would say . . ." The novel where we are constantly tormented with "puts and calls," "on a margin," "selling short," and all the rest of the barbarous jargon of speculation. Wall street is the *leitmotif* of the American novel at present. Now if there is anything more intolerable than the "business novel," it is difficult to imagine what it can be. The content of this class of fiction is surpassed in worthlessness only by its bald, prosy, slipshod style.

We cannot dwell upon all the manifold ways in which the contemporary American novel contrives to be trashy. We cannot protest at any length against the nauseating iteration of calf-love as the all-engrossing theme; nor against the cheap "thriller" of the *Edge of Hazard* and *Siamese Cat* type; not the "high life" fiction written for the edification of those rudimentary intelligences who "dearly love a lord."

Some remarks upon the stylistic characteristics of the American novel to-day may, however, be appropriate. Examination of many compositions of this class convinces one that the style lacks subtlety, beauty, and esthetic appeal. There are no fine *nuances* of expression, there is no literary artistry. There is a want of variety and power, of flexibility and adaptability. The style does not bear the imprint of temperament and individuality.

We may now ask what is the cause of the acknowledged weakness of the American novel. In the first place, the American novelist is *afraid of life*. His work is irrelevant. It is not vital. It is provincial and bourgeois; it is completely out of touch with modern thought; it is not significant of modern tendencies. It ministers only to the unreflective hedonism which is the dominant Amer-

ican trait. It is absurdly self-satisfied, groundlessly optimistic. It contains no hint of the soul-searchings, the restless strivings, the tormenting doubts, of life in the present—of the jar and clash of adaptation to a new *Weltanschauung* and radically different social ideals. It does not manifest insight and a grasp of the essential nature of modern life. The typical modern man is not Sampson Rock of Wall street nor the stereotyped gentleman in the dress suit who pours out to the beautiful, white-shouldered young lady passionate protestations of undying devotion; no, the typical modern man is Heinrich the bell-founder in Hauptmann's *Die Versunkene Glocke* or Willie in *The Days of the Comet*—a muddled, groping, feverish idealist; a character whose attributes are spiritual experience and development rather than brawn and tailor-made clothes and box-like jaws; a man who is interesting not because he feels the commonplace sex-attraction that every man has felt since the time of *pithecanthropus erectus*, but because he manifests the depths and heights of human existence, because there are incarnate in him the longings and aspirations and mental orientation of an age.

European literature recognizes this; it is written for grown men and grown women who possess the somewhat rare gift of being able to *think*. American literature does not recognize it: the American novel is written for the callow swain and the feminine "young person," for the intellectually lazy and the intellectually obtuse, for those who, by reason of mental barrenness and stagnation and *ennui*, wish to be amused by some "just lovely" story of the amorous entanglements of insipid women and shallow men. That is why Shaw and Pinero and Sudermann and Echegaray and Fogazzaro and Anatole France are writing *literature*, and why Meredith Nicholson is not. Mrs. Warren is vitally significant; her daughter Vivvums has character; Sartorius in *Widowers' Houses* and Rev. Morrell in *Candida* and Cashel

Byron represent phases of modern society which should not be ignored. But the characters in the average American novel stand for nothing but their own silly selves. Not that we would recommend deliberate didacticism, preachments, and propaganda; we merely ask for relevancy, for intimate association with life.

Pope said that women have no character at all, and if we based our judgment on a perusal of American fiction we would heartily approve this statement. George Eliot bares to us the inmost soul of Gwendolen Harleth; Thackeray paints Becky Sharp for us with naturalistic fulness and pitilessness. How about Pam or Beverly? Our impression of them can be conveyed in a word: prettiness. Prettiness is the American passion—prettiness in art, in poetry, in architecture, in nature, in everything. Our authors—except Jack London and Upton Sinclair—are too busy being pretty to pay much attention to vigor and strength and passion. And in those instances where they do try to attain these qualities they only succeed in being tawdrily sensational.

One of Jack London's most recent stories is literature. *Just Meat* is the title of it. It is not a story of the Stock Exchange, or of Austrian intrigue at Atlantic Cty: it is a story of two criminals, one of them a murderer. But it is told with such wonderful realism, such keen character-analysis, such knowledge of life in its less agreeable aspects, that it seizes upon the imagination with the insistence of great literature. London's *Sea Wolf* and Sinclair's *Jungle*, with all their faults upon them, are literature. And this because there is no triviality in them, because they are tremendously in earnest, because they are novels of convincing power.

The truth is: most of our American writers *have not lived enough*. They have not experienced enough. Their spiritual life is not rich and deep enough. To look at the "studies" and "dens"

of literary men as pictured in the *Bookman* and in *Putnam's* is to understand in large measure the flabbiness of American literature. These men, with their ease and luxury, *do not know life*,—life in its nakedness and harshness and bitterness, life the grim and unfeeling reality of which caused Matthew Arnold to cry out that

"the world, which seems  
To lie before us like a land of dreams,  
So various, so beautiful, so new,  
Hath really neither joy, nor love, nor light,  
Nor certitude, nor peace, nor help for pain;  
And we are here as on a darkling plain,  
Swept with confused alarms of struggle and flight,  
Where ignorant armies clash by night."

The typical hero of American fiction oscillates between the Waldorf and Wall street; the typical heroine divides her time between the ball-room, the boudoir, and the sea-shore. Why? Because the author who creates them spends his or her time in motor flights through France or in a \$50,000 residence in Boston; or perhaps they pass the summer in Paree and the winter on the Riviera.

Charles Dickens wrote literature because he *lived literature*, because he had walked the streets of London well-nigh penniless and had brushed elbows with "all sorts and conditions of men" as he ate his meager lunch in the cheap coffee-houses. Kipling wrote literature about India because he had lived India, breathed India, dreamed India, because he knew its white, sweltering streets, its dirty, foul-smelling purlieus, its disease-ravaged army, as well as the romance, the lure and the magic of the dim Orient "east of Suez." He had met the originals of Dan Dravot and Peachey Carnehan among the teeming crowds of Bombay. And it is for these reasons that *The Man Who Would Be King* is the greatest short story of the generation. Poe knew what it was to wake in the dead watches of the night, when (as Scott says in "The Eve of St. John")

"bad spirits have power,"

and when the encircling mantle of darkness fashions itself into weird, uncanny shapes of terror; and he could therefore write *The Tell-tale Heart*. We all remember Goethe's dictum:

"Wer nie sein Brot mit Thränen ass,  
Wer nicht die kummervollen Nächte  
Auf seinem Bette weinend sass,  
Der kennt euch nicht, ihr himmlischen Mächte."

A little pondering on these words of the great German will help to explain American literary limitations.

American literature to-day reminds one of a saying of Oscar Lovell Triggs, sometime professor of English literature in Chicago University. It was in relation to the university of the present, and if memory serves, went something like this: "The world sweeps by, with its passion and its pain, and the university heeds it not; it is busy poring over the musty pages of forgotten books, etc." We may alter this and say: "The world sweeps by with its passion and its pain, and American literature heeds it not; it is busy telling to childish intelligences the puerile, worn-out story of calf-love."

Why do n't the American novelists go into the church, into the pastor's study, where another and more powerful *Robert Elsmere* is waiting to be written. If they should want to "collect documents" for such a subject (as Zola and Charles Reade and the Goncourts did), they might take *Religion and Politics* and Dr. Crapsey's sermons and addresses and the proceedings of the ecclesiastical court at Batavia. If they want to write a story of real tragedy, why do n't they write a novel about Chatterton or Harriet Shelley? Why do n't they tell us about the tragedy of social conditions in our great cities, about life below the surface, where the mask of convention and affectation is stripped off? Why do n't they paint the dull, vacant faces in the cheap theaters, the exhausted workingman whose dark and cheerless home sends him to the glaring saloons at night, the weary struggler who has failed in

the battle for a living, whom society has crushed down in its merciless iron march, and to whom the cold and quiet river gleams with deadly invitation? Instead of tiring us with narratives of the red-cheeked maiden who says, "O, you silly boy" as she accepts the man who has made a success in manufacturing Simpkins' Soothing Soap for Parched People, why do n't they write about the little girl that the writer saw on a raw night last December standing at the corner of Broadway and Thirtieth street, looking with pensive, wistful, appealing gaze at the brilliant front of Daly's theater as the gay throng passed in to see "The Belle of Mayfair"? Her clothes were shabby and she did n't have money enough to "see the show," but a true literary artist could have created from a sight of that little girl a story that would have pulled the heart-strings. New York city is one vast mass of literary material, of which our writers have but touched a fraction of the surface. Much of it is, to be sure, neither pleasant nor pretty. Hauptmann's Rose Berndt, strangling her child in desperation in a lonely field, is not pretty, either—but she is literature.

American poetry is best described by Mr. Ludwig Lewisohn: "mild, bourgeois, and proper." There is no passion in it, no quivering emotion. It is anaemic, without vitality. It is poetry of the intellect, a brain-spun fabric with no heart in it. In its straining after the delusion of "propriety" it attains to insipidity. But contemporary American poetry is pretty and *obvious* and tinkling and what the ladies call "sweet." Here is an extract from Thomas Bailey Aldrich's "The Bluebells of New England":

"To you, fair phantoms in the sun,  
Whom merry spring discovers,  
With bluebirds for your laureates  
And honey-bees for lovers.

"The south wind breathes, and lo, you throng  
This rugged land of ours;  
I think the pale blue clouds of May  
Drop down and turn to flowers."

These lines are delicate and nicely turned, but they arouse no enthusiasm in us. As the French say, "they leave us cold." We take down our Byron; we open it at haphazard, and strike these lines:

"Italia! O Italia! thou who hast  
The fatal gift of beauty, which became  
A funeral dower of present woes and past,  
On thy sweet brow is sorrow ploughed by shame,  
And annals graved in characters of flame."

We turn again and come to this:

"She looks a sea Cybele, fresh from ocean,  
Rising with her tiara of proud towers  
At airy distance, with majestic motion,  
A ruler of the waters and their powers.  
And such she was:—her daughters had their dowers  
From spoils of nations, and the exhaustless East  
Poured in her lap all gems in sparkling showers.  
In purple was she robed, and of her feast  
Monarchs partook, and deemed their dignity increased."

We turn again and come to this:

"The cold in clime are cold in blood,  
Their love can scarce deserve the name,  
But mine was like the lava flood  
That boils in Etna's breast of flame."

What magnificent energy, what throbbing passion, what sweep and power. Of course it is the fashion nowadays to sneer at Byron, to apply to him the words that George Eliot puts into the mouth of Felix Holt: "Byron was a misanthropic debauchee, whose notion of a hero was that he should disorder his stomach and despise mankind." But it would be well for American poets if they had something of the Byronic fervor and fire.

One of the reasons why American literature is trashy is because so many of the American people like trashy things. They prefer *The Port of Missing Men* to *The Newcomes* for the same reason that they prefer "Waitin' at the Church" to Beethoven's Fifth Symphony, and would rather have a daub of a dog's head hanging on their walls than a reproduction of Millet's "Gleaners" or Bouguerou's "La Vierge Consolatrice." Fortunately we are not *obliged* to read *The House of a Thousand Candles* or

the poetry of Ella Wheeler Wilcox or Bliss Carman. We can still take out our pocket edition of one of the Waverley novels or of Byron or of Shelley, and read "Childe Harold" and "Manfred" and "Hellas" and "Prometheous Un-

bound," cheerfully oblivious of whatever trivialities and banalities may be pouring from the presses of America.

FRANCIS LAMONT PIERCE.  
*Spencerport, N. Y.*

## THE GOOD AND BAD OF THE PRESIDENT'S POLICIES.

BY W. B. FLEMING.

**T**HAT good has come out of the administration of President Roosevelt is evident from the popular approval accorded it.

The public declaration of the President that under no circumstances would he accept a third term, marked the beginning of this approval.

His friendly offices in the settlement of the Russo-Japanese war made him a world figure, and gave him more prestige at home than all of his "big stick" performances in connection with our army and navy.

The steps taken to preserve the public lands and mineral wealth from private despoilation has met with universal praise.

His public utterances against plutocratic domination and the menace of predatory wealth have also opened the hearts of the people to him.

The official investigations set on foot and consequent exposure of the high crimes and misdemeanors of some of our "captains of industry" and a few of our public men, have also commended the President to the masses.

The efforts of the President to secure some sort of control of the railways have likewise added to his reputation.

The fact that President Roosevelt was not pledged by the platform on which he was elected to any of these reforms has made his course of conduct a happy surprise to the country, and this has probably accorded to him a larger

measure of praise than would otherwise have been meted out.

Considering his obligations to the insurance and other trusts for campaign contributions, and the powerful influences brought to bear upon him in the interests of the big corporations, the President has done so much better than the public had a right to expect, that his star shines with the greater brilliancy.

The good that has come from his speeches and messages is the more far-reaching because of its source. That which in a Democratic President would have been denounced as anarchistic is patriotic in a Republican President; and much that has been sneered at as "Bryanism" has thus been made respectable.

The good of the President's policies has made his name a household word, and given him a hold upon the country which must be reckoned with in the future, for the President will finish his present term while yet in the full vigor of his manhood, and he is not without ambition.

And yet the President's policies are by no means faultless and it is a question whether the bad in them does not outweigh the good.

That Mr. Roosevelt's egoism has made him blind to the reserved rights of the states, and oblivious of the barriers which the Constitution has raised between the Executive and the other branches of Government, is well-known to every

thoughtful, unprejudiced mind. However well-intentioned these obliquities, the danger to which the precedents thus set will expose the Republic in the future are none the less serious.

The course of the administration is marked with extraordinary inconsistencies. How can the President's sincerity in his reform declarations be reconciled with a number of his official acts?

Why did he retain in his Cabinet, Mr. Knox, the attorney for the trusts, appointed attorney-general at the instance of the trusts?

Why did he make Mr. Morton, a railroad magnate of malodorous repute, a member of his Cabinet, and defend this self-confessed violater of the rebate law?

Why did he appoint, and why does he keep in his Cabinet, Mr. Root, a notorious attorney of the very trusts the President is denouncing?

Why does the President affiliate with the Addickses and the Spooners *et id omne genus*, while he turns his back on men like Governor Cummings and Senator La Follette?

And why did he go to the assistance of the "Quay" Republicans, as against the "Lincoln" Republicans in Pennsylvania?

Mr. Knox, the favorite candidate of the trust barons for the succession is able to parade before the country the most fulsome praises of himself from Mr. Roosevelt.

A review of the significant facts tends to prove that the so-called war of the President upon the predatory corporations is not intended to be heroic.

In addition to those already mentioned many others might be cited which create a suspicion, that after all this warfare is largely a "play to the galleries" or a species of "four-flushing" if not a sham.

In spite of his solemn declaration that he would under no circumstances be a candidate in 1908, interviews are being given out to the effect that the President will rue his pledge as to a third term if he can break the solid South by carrying one Southern state, and Mr. John Temple

Graves does not hesitate to pledge to him the state of Georgia. Doubtless some other seeker after notoriety or public office will be equally ready to pledge to him the state of Texas.

The so-called "merger suit," so often boasted of, seems to be a case against rather than in favor of the administration. The decree of the Supreme Court in that case upholds the criminal as well as the civil clauses of the Sherman Anti-trust Act, but instead of following up the civil with criminal action against the law-breakers, Attorney-General Knox hastened to Wall street to assure the trust magnates that the administration was not going to "run amuck"; and thereupon the railroads concerned immediately proceeded to organize another merger under a different name, which new trust has openly continued the same violations of law denounced by the court.

The President's singular change of front on the question of the control of rates when the amendment to the Inter-State Commerce act was before the Senate, has never been explained. The Senate amendment, approved by the President, emasculated the original act of what the President had previously insisted was the vital point concerned; and thus the matter of rates is by legislative act made a judicial instead of an administrative or legislative act.

When Mr. Harriman was caught by the Inter-State Commerce Commission "with the goods on him" and the country had every right to expect criminal action against that bold financial buccaneer, the Associated Press was quick to publish the news that at a Cabinet meeting it had been concluded that no criminal measures would be resorted to in the case, and Mr. Harriman has since boldly proceeded with his policy of consolidation and public despoilation.

It is true that civil suits are being brought and that some of the trusts are being "fined" but what trust has been made to halt in its unlawful career, or to feel the terrors of the law?

The fines imposed have no terror for the trusts for the reason that these law-breakers, by raising the prices of their product, and railroad rates, are able to shift the fine upon the public which is thus made to pay the penalty for the crimes others commit, and of which they complain. Could there be a worse travesty upon justice than this?

Thus it is that in spite of all the hue and cry raised against the trusts, the mergers continue, the consolidations go on, the trusts still ply their nefarious trades, prices soar, and the people, instead of finding relief, are fleeced worse than ever.

None of the remedies invoked by the Administration have been effective for the reason that they do not go to the bottom of the evil. The axe is not laid at the root of the tree.

The spoils of the trusts are built up by special privileges of which the tariff was the beginning. By thus shutting off foreign competition, the combines are able to charge the people of the United States more than they charge for the same kind of goods to foreigners. Yet the President and his Cabinet stand with "the stand-patters" and stave off all revision of the robber tariff.

Still more to blame is the President for his failure to execute the laws required of him by his oath of office. Under the common law it is within the power of the President's Attorney-General and district attorneys to dissolve every trust engaged in inter-state commerce, and under the Inter-State Commerce and Sherman acts to clothe with stripes and put behind prison bars every trust magnate. One example of this kind would do more to protect the public from the menace of predatory wealth than all the fines that could be heaped upon the offenders. If the President is really sincere in his war upon plutocracy, why does he not thus enforce the law?

In view of these derelictions, the question naturally arises, why is the

President so popular? The reason is not hard to find.

There is a growing fear of the trusts by the people, and they are ready to hail as a Moses any high official who seems to be their friend as against their enemy. They ill realize the magnitude of the danger which confronts them, and still less do they comprehend what is necessary for their relief.

Science and invention, in the last half-century, have worked a revolution in transportation, in agriculture, in printing, in manufacture. The transition from primitive to modern methods, accompanied by a multiplication of man's labor power ten, a hundred, and in some instances a thousand fold, has raised the per capita wealth from \$307.00 in 1850 to \$1,300.00 in 1900, which, if equally distributed, would give five thousand dollars to each family in the United States. This has been done in spite of the vast sums squandered by our idle rich abroad, and over and above the billions destroyed in our Civil war, and the cost of that war. But our vast wealth of one hundred billions of dollars is mostly concentrated in the hands of a few. It requires all the labor of all the people for one year to add to our wealth the fortune held by John D. Rockefeller. Mr. Rockefeller owns at least one-fortieth of the total wealth of the United States, and the "Standard Oil Group," of which he is the head and center, owns about one-tenth of that wealth. The wealth of this octopus has increased five thousand per cent., while the total wealth of the nation has increased only two hundred and fifty per cent. How long will it take five thousand per cent. to overtake two hundred and fifty per cent? How long will it be before the Rockefellers, Ryans, Hills, Harrimans, etc., own the United States?

It is estimated that already three-tenths of one per cent. of the population own seventy per cent. of the total wealth.

Wealth is power and sits enthroned in our City Council, Legislative and Con-

gressional Halls, and even in the Judges' seats. It makes, interprets and executes the laws. The power to despoil the people through franchises and by means of gigantic combinations increases every hour. Stock jobbing and stock watering goes on with haste, and railroads are consolidated, and gas and street-car and electric franchises are multiplying, and the earnings of future generations are being mortgaged, and the millionaires are made "immune" from punishment. The rich and powerful have seized not only upon the industries of the country, but upon the government itself.

They control the party machinery. Behind the boss stands the millionaire and the corporation. Hundreds of thousands of children are made to work in the factories, mills and mines, with long hours and small pay, and the future fathers, mothers and citizens are being dwarfed in body, mind and soul. Graft is rampant not only in the insurance companies whose wards are the widows and the orphans, but in public places, and corruption reigns in poli-

cal conventions and at the polls.

It is facts like these that are putting the people in fear of the future and compelling them to look for a Moses and making them ready to hail as a redeemer the first President they have had in fifty years who has shown any disposition to stand by them as against their despoilers.

When they learn how ineffective the President's policies will prove, Mr. Roosevelt may lose some of his popularity.

The President has taken the position that the water now extant in the issues of the capital stock of the corporations must be upheld as "vested rights." When the public comprehends that these fraudulent issues aggregate untold billions and in effect constitute a mortgage upon the productive resources of the country, and that this mortgage, in connection with the tremendous concentration of the resources of the country in the hands of the few must necessarily eventuate in industrial slavery, it is certain that Mr. Roosevelt will have to change his policy or lose his popularity.

W. B. FLEMING.

*Chicago, Ill.*

## ALL AMERICANS OF ROYAL DESCENT.

By HON. WALTER CLARK, LL.D.,  
Chief Justice of North Carolina.

"Honors best thrive  
When rather from our acts we them derive  
Than our foregoers."—*All's Well, Act II., Sc. 3.*

TO ANY who does not consider the vanity inherent in human nature, it is astonishing to note the number of people, even in this country, where every man is a sovereign, who lay claim to royal descent. The third edition of *Americans of Royal Descent* has been issued, with 900 pages and several additional pedigrees. Not so very long since a Richmond, Virginia, paper had

several columns giving in great and edifying detail the pedigrees of divers and sundry families in that state who ran back their genealogical line to some king of England. And farther north the *nouveaux riches*, overwhelmed with all the good things of the present and feeling secure for the future, not infrequently proceed to provide for the past also by purchasing themselves a comfortable pedigree with some king as *terminus a quo*. These genealogical acquisitions, like the similar traditional claims of the

F. F. V.'s in the Old Dominion, are deemed by the public exceedingly doubtful. Tennyson (himself of undoubted royal ancestry) has said:

"From yon blue sky above us bent  
The grand old gardener and his wife  
Smile at the claims of long descent."

While claims of royal origin could be of no benefit to the claimants if proven, and certainly could be of small credit, seeing that the average royalty has been rather a disreputable character, there is another side to this question, which has been little considered. And that is that these claims, notwithstanding the public incredulity, are probably all true. Let us consider: William the Conqueror ascended the throne of England, A. D., 1066. Allowing thirty-three years as a generation, there have been twenty-six generations since, counting his children then living as the first generation. Many people leave several children. It is certainly not an immoderate calculation to average each descendant as leaving three children. For if each descendant with his wife left only two children, the population would have stood still; whereas the less than a million inhabitants of the British Isles of that day have grown to be nearly forty millions there and eighty millions on this side of the water. William the Conqueror had four sons and six daughters. Averaging each of these as having three children, with the same average for each of their descendants down to the present, and the ten children of William in the present or twenty-fifth generation, by a simple arithmetical calculation, would have 2,824,295,314,810 descendants now living in the British Isles, in America, in the colonies or wherever men of British descent are to be found. As this is fully 25,000 times as many as there are people of British descent on the globe, there must be an error in the above calculation. There are two. First: while an average of two children to each descendant is too small, since that

average would have kept the population stationary, an average of three is too high, as that is an increase of fifty per cent. every thirty years, an average which few countries other than the United States could show. The second error is that intermarriage among descendants must be allowed for. Say that owing to these errors the result of the calculation is 25,000 times too much, it would still result that every man of the English-speaking race is descended from the Conqueror. Reduce it as much more as you like and the chances are yet strong that any given man of your acquaintance, as well as yourself, is probably a descendant of the victor of Hastings. Carry the *propositus*—as lawyers call him—back a few generations further, say to Alfred the Great or Charlemagne, and the chances are almost inevitable that any given individual is their descendant. Indeed, in the light of arithmetic it may be doubted if to-day there is any person speaking French, German or English, who is not a lineal descendant of Charlemagne. It is at least a mathematical certainty that to-day there is no one in any civilized country who is not a lineal descendant of some king or other eminent historical character. So true is that he has made "all people of one blood," and so puerile are claims of anyone whatever to superior descent over his neighbor.

The six wives of Henry VIII. of England came from three different countries and different ranks, but each, as well as Henry himself, was descended from Edward III. The fact is commemorated on the windows of the chapel of the Royal Palace at Hampton Court, as will be remembered by all who have been there. In London, too, there is to-day a butcher (and many others of like rank) who can give proof of an unbroken lineal descent in a legitimate line from a king of England.

There is another view too, of this matter. While taking any historical character as a *terminus in quo*, bis-

descendants widen out in every generation like a pyramid from its apex; yet taking any given person, yourself for instance, and tracing back his ancestors in like manner, they double in each ascending generation, till in a few hundred years they become "like sands on the seashore for multitude." The first error in the above calculation as to descendants is eliminated. The ancestors in each ascending generation must be exactly double the number of those in the generation below it. The only error to be allowed for is the duplication of ancestors by intermarriage of relatives, till finally, by the operation of this fact in the remote past, the whole human race is narrowed to one pair for its origin. But taking each individual living to-day as the apex of an inverted pyramid, with his ancestors doubling with each ascending generation, those ancestors become countless. Putting the population of the British Isles in William the Conqueror's day at 1,000,000, it may be doubted if any English-speaking man breathes to-day who is not descended, not only from William himself, but from each other of the great majority of the whole population of that day. It is true families die out; but if they survive and increase to the third and fourth generations, with each successive generation decrease greatly of course the chances of all the branches dying out. Even where descendants apparently fail in the direct line there always is a chance that descendants exist who have become obscure and been lost sight of, or there may be descendants through illegitimate and hence unrecognized descendants. Every man may safely count on the fact that among his innumerable ancestors are not only kings, and other historical characters, but also as certainly tramps and criminals of every description. Fortunately, criminals do not, as a rule, "live out half their days," and their line is more apt to become extinct in the first or second

generation succeeding, yet he who

"The ancestral line would ascend  
May find it waxed at the other end  
With some lineal progenitor."—(Saxe).

True, indeed, it is that every man is descended not only from heroes, kings, princes, poets, but also as certainly from murderers and thieves.

The doctrine of heredity has some force in it, but much that is called heredity is simply the effect of environment. A man may be a thief or the opposite because his father was such, but it is much more likely that his bent toward larceny or good works is due rather to his surroundings and early influences than to qualities transmitted in the blood. Inasmuch as the grandchild is only one-fourth, his son one-eighth, his son one-sixteenth, and his son one-thirty-second (and so on in geometrical ratio) the possessor of inherited qualities from any given ancestor, the effect of descent speedily minimizes. Nothing is more absurd and unfounded than the claims of an aristocracy based upon the supposed continued transmission of virtues and talents, as is the British House of Lords, or of a monarchy, all of which have been founded by some great chieftain of his day. But more absurd still is the spectacle of any one individual seeking to attract imputed honor to himself by asserting claims to descent from one who held some post of honor centuries ago. If the chain of descent can be made out, countless others are equally as certainly descended from the same origin, and furthermore the claimant is equally as certainly descended from numerous disreputable characters, whose qualities he has the same chance to have inherited with those of his more conspicuous and honored ancestors. No conception is more false in fact than the current conceit that any man is descended from a single line of ancestors. The lines of descent approach infinity. And nothing

is more certainly destroyed by the inexorable logic of figures than any assumed merit based upon "claims of long descent." We are not only all descended from Adam and Eve, but probably every German, Frenchman, Spaniard, Italian, and Anglo-Saxon is likewise a descendant of Julius Cæsar and Charlemagne. It is true royal dynasties have died out, but no account is taken of illegitimate descendants, usually numerous, in such cases. Besides, luxury and war decimate dynasties, and intermarriages reduce the number of descending lines. Cæsar had no legal heir in the direct line, but according to what Suetonious and Plutarch tell us of him he doubtless left many descendants. Famine and war have destroyed whole populations, but when after a few generations a man's descendants have multiplied into many lines, no disaster could within reasonable probability cut off all his descendants. The

modern "Claimants" have no monopoly. The beggar next door is probably a genuine lineal descendant of Charlemagne. As Pope says:

"What can enoble fools or slaves or cowards?  
Not all the blood of all the Howards."

Or as Sancho Panza hath it:

"Every man is the son of his own works."

Every man leaving descendants who survive beyond the third or fourth generation will, in all probability, in a few centuries, be one of the ancestors of every man of his nationality then living on the globe. But if there is any element of uncertainty as to a man's descendants there is none as to his ancestors. The "past at least is secure." Every man has necessarily had millions of ancestors, and equally of necessity has "royal blood in his veins."

WALTER CLARK.

Raleigh, N. C.

## THE TEACHINGS OF CHRISTIAN SCIENCE IN REGARD TO MESMERISM.

BY ALFRED FARLOW.

*Note:* The following contribution from Mr. Farlow, to which we gladly give place, makes it perfectly clear that the teaching and practice of Christian Science is not parallel to or allied with mesmerism or mental suggestion; nor is the influence of the human mind regarded in Christian Science as having any power in itself or apart from human belief.—Editor of *THE ARENA*.

**A** N ARTICLE in the October number of *THE ARENA* may unwittingly beget the impression that there is some connection or kinship between Christian Science and the use of mesmerism in the attempted cure of disease, and it should be made clear that however significant the effects of mesmerism may be in support of the proposition that apparent healing can be effected without the use of drugs, this

does not establish any likeness or relation between Christian Science and such mesmeric or hypnotic methods of relieving pain.

In her book entitled *Unity of Good*, page 59, Mrs. Eddy declares "Nowhere in Scripture is evil connected with good, the Being of God, and, with every passing hour, it is losing its false claim to existence or consciousness. If God is infinite, all that can exist is God and His idea". "Doth a fountain send forth at the same place sweet water and bitter?" Sickness surely cannot be cured by the same consciousness that caused it or that admitted the seeds of disease in the first instance. While the sick may be

temporarily relieved by any means whether mental or material which breaks the human belief of over-excited nerves or other material conditions, such temporary paralysis manifestly does not and cannot demonstrate Christian Science,—that rightness of thought or freedom which excludes disease.

Paul, as a follower of Christ Jesus, was engaged in a warfare against sin, sickness and death, but he said "Our warfare is not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places."

No other rational interpretation of this declaration can be given than this, that he understood the foundation of all mortal discord to be mental, and the sin of the world to be occasioned by subtle and highly aggressive *mental* influence, which he designated as "spiritual wickedness"—that is, mental wickedness, the counterfeit of spiritual good.

Seekers after truth are not to be blamed because in their course they experiment with those mortal mind methods which from time to time have appealed to them. Nevertheless, overcoming disease through hypnotism is like mastering one error or ill by accepting bondage to a greater ill. What the sufferer needs is mental reformation. It argues nothing in favor of the utility and sanity of Christian Science that eminent philosophers have been able to effect certain results through mesmerism, since the basis of the latter system is an asserted power of mortal mind while the basis of the former system is Truth, Science, that power of divine Mind, declared by Jesus to be the means by which he healed the sick and raised the dead, though it might be suggested with propriety that since mere speculative theories may be and are entertained by all thinkers without even a fear of being considered insane, much more may Mrs. Eddy's theory, which is demonstrably true and Christian, be entertained without mental disturbance.

On page 102 of *Science and Health*, Mrs. Eddy declares: "The mild forms of animal magnetism are disappearing, and its aggressive features are coming to the front. The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle. So secret are the present methods of animal magnetism that they ensnare the age into indolence, and produce the very apathy on the subject which the criminal desires." Respecting this matter the *Boston Herald* has said: "Mesmerism implies the exercise of despotic control, and is much more likely to be abused by its possessor, than otherwise employed, for the individual or society."

In this connection Mrs. Eddy further says: "Mankind must learn that evil is not power. Its so-called despotism is but a phase of nothingness"—the unreal usurping reality.

The day of the comparatively harmless experiments of Liebault has gone by and at this time subtle and malicious forms of mental mal-practice are shamefully in evidence. The world owes to Mrs. Eddy everlasting gratitude for laying bare these hidden, hideous forms of evil and for teaching the way to overcome them through the understanding that God, good, is the only *real* power, since evil has no power apart from mortal belief. No more striking example of the powerlessness of hypnotism to dominate men has ever been chronicled than that given in the utter failure of the recent effort to legally sustain the charges against the Leader of the Christian Science movement. In this prosecution and persecution unquestionably every known form of malicious mental influence was used in the effort to rob Mrs. Eddy of her freedom, liberty and life, and yet the elaborately planned attack utterly collapsed. The discussion of the teaching of Christian Science which resulted, especially that on the subject of malicious mal-practice, has incidentally accom-

plished more for the Cause of Christian Science than any event in its history, since it has afforded ample opportunity for a correct presentation of those main points regarding pernicious evil, mental influences, which have heretofore been misunderstood by the public. The world has had better opportunity to relearn that there is in truth but one power and that is God.

Subsequent to her discovery of Christian Science Mrs. Eddy has not believed that mesmerism can be used for good since its ill effects far exceed the advantages of any imaginary temporary relief, and she has taught her students the unreality of its asserted power in order that they may not be influenced by it or be tempted to obtain a knowledge of how it is done. In "Science and Health," page 457, Mrs. Eddy declares: "Her object, since entering this field of labor, has been to prevent suffering, not to produce it." Quoting from Mrs. Eddy the *Christian Science Sentinel* of November 16th, 1907, says editorially: "Evil is no more real, because it seems to be real, than a wicked or a painful dream in sleep is real. But the individual who attempts mentally or physically to produce the belief of sin, disease, or death, is guilty of the attempt to commit a murder, and Mrs. Eddy says scientifically and prophetically that at no distant day the mental assassin will be punished legally as certainly as the man or woman who sends a bullet into a man's heart. To-day even the mental assassin is punished morally, for no one can desire to commit murder without incurring the penalty named in the Scripture, 'Ye know that no murderer hath eternal life abiding in him;' in other words, that the criminal can experience no harmony unless he repents and reforms. In Divine Science Life is God, and God is infinite, all; but to the personal senses the belief of death is as real as the fact of life, hence the belief that says, 'I can kill a man mentally and not suffer for it,' may be father to the thought of committing the

crime of trying to kill a man, since as a man 'thinketh in his heart, so is he.'"

In *Science and Health*, page 186, Mrs. Eddy declares: "Evil is self-assertive. It says 'I am a real entity, overmastering good'. This falsehood should strip evil of all pretensions. The only power of evil is to *destroy itself*. It can never destroy one iota of good." If, as is generally conceded, mesmerism, hypnotism, etc., may be utilized to accomplish evil results and to defraud good, it is manifest that it is not of God, but is a product and result of mortal sinful belief, and this is the teaching of Science.

Christian Science demonstrates that evil needs only to be understood in order to be shunned; that sin and disease are not overcome by human will power. They can only be destroyed by the realization of the divine power, by viewing evil in the light of the omnipotence, all power of good and thus determining its *impotency* and *unreality*. There is less need for exercising human will in the practice of Christian Science than there is for darkness when we open our windows for light. Hence proofs of paganism and historical beliefs in mesmerism as a means of healing are neither progressive nor germane to a justification of power. The power and justification of Christian Science is found alone in its divine origin and in the blessings it brings to all mankind.

On page 196 of *Science and Health* Mrs. Eddy says "The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought."

What Mrs. Eddy has said of the impropriety of advertising symptoms of disease may also be said of the ill advised dissertations on mesmerism. A description of the apparent possibilities of mesmerism, hypnotism or mental suggestion to do evil when unaccompanied by the explanation essential to overcome such deceptions, namely that they are

but self-asserted lies of mortal mind, which can have no influence over those who are alive to their nature, may build up a false fear in one class of thinkers, while with another class it tends to popularize a belief in the power of evil and of mortals to harm their

neighbors. Christian Science inspires an overwhelming love of the good and true. It destroys even the desire to commit sin and thus reforms both the practitioner and patient.

Boston, Mass.

ALFRED FARLOW,

## PUBLIC WORKS HIGH SCHOOLS.

BY WILLIAM THUM.

**I**N ORDER to create a desire to attend high school, all children, while in the elementary grades, should be gradually and persistently taught the many and priceless advantages of a thorough high school training. One period two or three times a week for one term in the eighth grade might be given to a text-book on the advantages to be derived from an earnest high school education. This book should create in every healthy mind, a desire to learn, and should show that efficiency in some activity for self-support, a knowledge of the foundations of literature, science, music, and art are essential to a happy after life; it should show that steadily increasing knowledge is one of the necessities of our modern life, and that a high school training is practically indispensable as a means toward these ends.

In order that our youth may obtain the full benefit of high school training, it is necessary that every boy who is physically able, should earn and pay his own expenses after arriving at the age of sixteen. He should earn not only his personal expenses, but also his share of the running expenses of the school. Not only boys of parents who cannot afford to send their children to high school, but all boys of over sixteen would be benefited by earning their own education after passing the grammar grades. This applies to girls also, when conditions make it possible.

Boys who, either from necessity or from choice, work their way through high school or college almost without exception stand far above the average. If the work by means of which they earn their living and school expenses is within reason, it harms them in no way but in many ways it does them good. Some boys undertake to work outside of school hours and during vacation and attend high school full time; some work half-days and attend school half-days; others undertake to work steadily three or four years to save enough to pay the expenses of a high school course. Under present conditions, too few self-supporting boys try to obtain a high school education, and, for various reasons, too large a proportion of those who do try fail to carry out their intentions; only the most fortunate and strongest succeed, but fortunately thousands succeed. The principal reasons for failure are unsteadiness of employment, and lack of associates who are striving to accomplish the same end.

How much more surely and pleasantly could the desired result be accomplished if the municipalities would employ ambitious students at steady and fairly paid work. This work should yield not only enough to defray the student's necessary expenses, but should, whenever possible, be instructive as well. This plan would also give the student the further advantage of association with other boys

voluntarily working by his side with the same object in view. Instead of making the obtaining of an education a difficult and very often an impossible task for a self-sustaining boy, it would become a decided pleasure.

In general terms, the plan for this school would eventually provide for all boys, and possibly many girls, an opportunity to earn their way through high school. The legal time for attendance in this school should extend over a period of eight years, anywhere between the ages of sixteen and twenty-eight. The public would be expected to provide only grounds, buildings, and initial expenses, and then exercise general supervision over the schools; the students themselves would be obliged to earn and pay all operating expenses of the schools, once they are in good running order. Later in this article, we will give suggestions as to how this can be done. The plan proposed might require five, ten, or even more than ten times the high school capacity that the country now has, but this capacity should be increased without much, if any, increase in taxation.

For many years industrial work has become so productive, by reason of the many improvements in the methods of manufacture, that almost any healthy boy of sixteen years or over could produce enough in five hours per day to pay the necessary expenses of a public works high school course. After two or three years of experience in work, the young man could earn more than enough for the necessary expenses and, if he wished to do so, he could accumulate a reserve fund for later use. Some economists assure us that when our industrial program is less wasteful and the products of labor are distributed in an approximately equitable manner, the average laboring man will be able to earn enough in five hours per day to give him a living as good as he now enjoys. One of the expected results of our plan is to effect a fairer distribution of the products of labor, and a greater productiveness per work-hour.

The inequitable distribution of the products of labor, and the need of more general and more thorough secondary education, are the direct causes of most human unhappiness, and the indirect causes of quite all of such unhappiness. Our elementary education is now well distributed; it is, however, hardly more than a preparation for the education which our secondary schools should offer. If we are to have any further progress except in a slow, laborious, and wasteful way, every young person with sufficient capacity should be given an opportunity to obtain a secondary education. Our plan aims to give all those who desire this education the opportunity to attend high school, and incidentally to modify the operation of municipally-owned utility works so that municipal-ownership will effect the greatest possible results; no better means is at hand for the equitable distribution of the products of labor than well conducted municipal works.

Every practicable public opportunity and, for that matter, every practicable private one to enable the boy to earn the means for his high school education should be opened to him, and eventually opened to every boy regardless of whether or not he can live on the support of his parents and friends. It is of as much importance to the average rich man's son that he earn his own high school education as that he have such an education. The influence of complete dependence upon others on boys of sixteen years and over, who are strong enough to help themselves, is sometimes ruinous, as is evidenced by every supported high school boy who does not earnestly apply himself to his studies.

How shall we employ the boys? The public has municipal work to do, and the greater part of this work could be done by clear-headed boys and young men, from sixteen to twenty-eight years of age, who are under the supervision of the public works high school. In order to avoid giving the boys too many hours of muscular or mental work in one

continuous period, it would be necessary to limit one set of boys to five hours of labor in the forenoon and to three hours of school work in the afternoon; with the other set of boys the order would have to be reversed. This arrangement of time, with modifications for night work and special cases, would permit one-half of the boys to take a forenoon session and the other half an afternoon session in the public works high school. Eight years might be required to complete a full high school course in this way, yet it is possible that six or seven years of half-day sessions of three hours each would accomplish as much as four years of full day sessions now accomplish.

It is evident that the study program of the public works high school would differ from that of the ordinary high school mainly in that each morning program of study would have to be repeated with the other set of students in the afternoon. Whether, in case regular public works high schools are established it would be better and more convenient to have the older and stronger boys and young men work and study alternately by half-days or whole days, would be a matter for experience to decide.

Thousands of boys have earned the means to pay their way through a full high school course and have taken it in fewer than eight years. What thousands of boys can do under difficult conditions in less time, millions could do in the eight years under public works high school conditions. Furthermore, we should find that the self-supporting students of the public works high schools, from sixteen to twenty-eight years of age, could, after once the proper rules and methods were established, do the manual and even the managerial labor of many municipal works with far better results than the average works can show at the present time.

One way in which a trial of the plan might be made, although we doubt if any municipality would undertake to try it

until its value has been proved by private experiment, is as follows:

Take as an example a city of ten thousand to thirty thousand inhabitants owning its water-works. Let us assume, for the sake of brevity, that the force of men employed in the water-works is as follows:

1. A superintendent whose duties are to act as secretary, overseer of the books, and general manager of the office and works.
2. An office clerk whose principal duties are to do the book-keeping and to act as cashier.
3. A meter and bill man to read the meters and make out the monthly water bills.
4. A foreman over the mechanics and day laborers in the works and in the field.
5. A machinist.
6. An engineer for the engine and pump room.
7. A fireman for the boiler room.
8. A janitor to do the janitor work, to act as messenger, and to care for a team.
9. Several laborers for trench digging and pipe laying.

A committee composed of the school superintendent and the principals of the several schools, and one or more members from each educational, social, and business society might be organized to take the matter in hand; if it is found that the city administration and the voters will readily favor the making of a public works high school experiment in connection with the water-works, the committee could proceed in its own way, or according to the following plan: Choose two capable boys who are willing to do the janitor work, one to work in the forenoon and to attend high school in the afternoon; the other to attend school in the forenoon and to work in the afternoon. It goes without saying that good work must be required of the boys in the water-works, also regular attendance and good standing at the school. The committee, in making its choice of boys, could be guided largely by the recom-

mendations of their eighth-grade teachers, and be reasonably sure of the character of the boys chosen. Since there are no public works high schools in existence to which such boys can be sent, the committee would, for the present, be obliged to make arrangements with the regular high school of the city to so adjust its program as to accommodate boys who wish to do this work. It might at first be somewhat difficult to send a boy through one year of the course in two years, with attendance only in the forenoon during the first year, and the next year with attendance only in the afternoon, but this difficulty would gradually be overcome as the teaching force adapted itself to the new condition.

About two weeks before the beginning of the school year, the two boys chosen for janitor service at the water-works could work with the janitor and take instructions from him. When school begins, the janitor would leave and the boys would fill his place, each one working one half-day, as explained before, until the beginning of the next school year. The boys would have to work during vacation times just as they would during the school term, that is, five hours each day, because they need the money for self-support, and because it would be too difficult and impracticable for the water-works department to find and initiate a set of new men each vacation time.

How about the displaced employés? The committee would of course be under obligations to give them other employment at similar wages. The problem thus presented will be referred to later.

The two janitor boys, in order to hold their place, must render as good service as was given before, and should receive about the same pay per hour as the original janitor received. With their parents, one of their teachers, or one of the committee members as financial guide, the boys would soon learn how best to use their money, and would learn,

wherever the earnings made it possible, to save a part of their wages to meet possible temporary reverses. Boys who desire to earn their own way through school would listen to advice on personal expenditures and give the advice thoughtful consideration.

About two weeks before the beginning of the second school year of our experiment, each one of the janitor boys could, in the free part of his work day, take instructions from the meter reader and bill man, in order to be prepared to take the meter readings and to make out the monthly water bills during the second or following year. During the two weeks that these boys take instructions from the meter reader, each could, during his work hours, instruct the second set of boys chosen by the committee to do the janitor work for the coming year. Throughout the second year of the experiment, therefore, the second set of boys would serve as janitors and messengers, and the first would do the meter reading and make out the monthly water bills.

About four weeks before the beginning of the third school year of the experiment, each one of our first set of boys should, in the free part of his work day, take instructions from the office clerk in order to become prepared to keep the account books and to do the other duties of the clerk during the following or third school year. Previously to this, the high school should have prepared our first set of boys by arranging their studies so that both would have received a school training in book-keeping and office work. In the third year, therefore, the first set of students (by this time eighteen to twenty-two years old) would do the work of the office clerk; the second set of boys (seventeen to twenty-one years old) would do the work of meter reader and a bill man; and the third set (sixteen to twenty years old) would do the janitor and messenger work. By this time the janitor, the meter and bill man, and the office clerk would have been displaced;

our first set of boys would, at the start of each school year, have been initiated in their various duties by the respective men originally performing those duties; our second and third set of boys would have been initiated in their work each by the preceding set of boys. Whenever practicable, high school studies should be employed to help the boys in the duties of the current year, and also to help prepare them for the duties of the year to follow. The courses in mechanics and book-keeping would meet practically every need that might arise in carrying out this system.

The program of procedure as given above could be continued on similar lines for the remaining five years of the full course. Briefly stated, this program might be as follows: In the fourth year, the first set of boys, now from nineteen to twenty-three years old, might act as pipe layers and supervisors of street laborers. In the fifth year, they could, under the supervision of the engineer, do the firing and displace the fireman, they now would be twenty to twenty-four years old. In the sixth year, with the high school preparation in mechanics together with the supervision of the foreman and machinist, they could perform the work of the engineer. In the seventh year, with the technical high school training, the two boys (now twenty-two to twenty-six years of age) could ordinarily do the work of the machinist. In the eighth year of our experiment, the last year of the course, the first boys might possibly be competent to displace the foreman; if not competent, some other arrangement could be made to keep them employed. From the plan as outlined, it will readily be seen that each year, as our first set of boys was shifted to other work, the shifting of the other boys would naturally follow, and each year a new set would be introduced as janitors.

At the end of the eighth school year, the first set of boys would graduate from high school and would no longer be eligible to employment in municipal

works except in the few positions that are of necessity permanent. Aside from employment in these permanent positions, one of the fundamental rules regarding the boys in the municipal works must be that they shall be engaged only while receiving a public works high school education, and that graduates and others shall be employed in the temporary positions only when there is no suitable candidate waiting to take up the employment for the purpose of receiving such education.

We must not lose sight of the fact that the boys to be chosen are picked boys who would do the work as well as the average man does it or even better. And we must also keep in mind the fact that, if public works high schools are opened, the several municipal enterprises that might be within the territory of any certain school would in a sense become a part of its curriculum, and would be under the direct scrutiny of the entire school, students as well as instructors. Of course, the municipal water-works here used as an illustration is but an imaginary affair, much simplified for the purpose of shortening this article. In practice, the carrying out of the plan outlined above would prove to be a much more complicated matter than we have made it appear to be, but once in operation according to this plan, it cannot but be a success.

Not all boys would be capable of doing all kinds of work, and many variations from a typical case might be required to suit varying conditions; but all such difficulties can be overcome. One of the critics to whom this plan was submitted made this remark: "I much doubt whether high school teachers would be agreeable to such an upheaval of regular course studies." Here we must remember that the boys in question will be students above the average, and that such students are a pleasure to the teachers. This fact will do much to lessen the burden of the extra work involved.

Most boys finish the eighth grade by

the time they are fourteen years old; what shall be done with them until sixteen years of age? Those who are large and strong for their years might, in special cases, be given employment in the municipal works and allowed to attend the public works high school as though they were sixteen years old; five hours daily of moderate labor would not be injurious to a healthy boy of fourteen. The remainder of the fourteen and fifteen year old boys in families which cannot afford to keep their children in school beyond the eighth grade, would have to find such light half-time employment outside of municipal works as best they could. Or these boys might go to work at the most suitable full time employment that offers until reaching the age of admission to the high school; or, work proving unavailable, they may simply be obliged to wait until the proper age. Parents having a child graduate from the eighth grade at the age of fourteen would, of course, if they could afford to do so, fully maintain it and pay all expenses of full-time school attendance during the ninth and tenth grades, and then, after the child is sixteen years old, require it to earn its own way through the eleventh and twelfth grades by employment either in some public works or elsewhere. These two grades under half-time attendance in the public works high school would require four years' time.

According to the proposed plan for public works high schools, the entire work of each of the eight half-grades is given in the forenoon and repeated in the afternoon throughout each year for the benefit of both sets of the half-day pupils. The course thus planned will cover eight years for the half-day pupils but will at the same time offer the opportunity for full-day pupils to complete the course in four years as at present by taking, for example, the first half of the freshman work in the forenoon and the second half in the afternoon. Since the public works high school students would

pay the entire operating expenses of the schools, the fact that the extending of the legal school age would be necessitated would be immaterial so long as any one individual may attend the school only eight half-years. The age limit ranging from sixteen to twenty-eight years would make a number of sufficiently mature men available for the municipal works, whereas a lower age limit would, for some departments, seem not quite strong and mature enough.

Under an arrangement similar to that described for the public works high school, the city government of any city having a polytechnic institute could offer situations to suitable students of the institute and gradually all the municipal works of the city would become closely connected with the members of the institute. The student employés would be under the supervision of the proper city authorities, and would at the same time be under the care and guidance of the school. The institute could make the study of the municipal works in which its students are employed a part of one or more of its courses, and in this way develop experts and managers for these works. In cities not having schools of this kind from which to supply their own demand, good employment could readily be found for young men thus prepared. Men having had eight years of half-time practical experience, together with the same length of time in the polytechnic institute, would be exceptionally valuable in municipal or other works.

Every individual who earnestly strives to develop his reasoning power properly and to accumulate a reasonable supply of knowledge is doing his first duty to the state. Here we mean such reasoning power and such knowledge as will result at least in the healthy development of both body and mind. It is therefore to the interest of every city to assist all eligible persons desiring to obtain a high school education by offering them such employment as it has to offer.

This systematic work both in and out of school will develop the reasoning power to the best advantage. By employing young persons who are ready to work for an education, the city at once gets the strongest moral class of labor, and this raises the standard of municipal purity. The fact that each student employé would be kept on one class of work but one year, or as long as good service to the municipal works might require; the fact that each individual municipal enterprise would be a subject of study in the public works high school; and the further fact that the students of the high school would have intimate and practical connection with the municipal works, would make fraudulently inclined men shun municipal employment. The municipal purity that could be brought about by this plan would make municipal-ownership a comparatively easy matter, and municipal-ownership would naturally extend to many lines of business that cannot now be undertaken by the city on account of "graftmen," some of whom intrude themselves into civic positions and do moral and economic damage beyond calculation.

As public works high schools develop, it would become feasible to have municipal telephone systems, water-works, gas-works, electric-works, ice-plants, fuel-yards, dairies, laundries, bakeries, city printing, and street-railways. Later, the field of municipal enterprise could be extended so that one-half of the necessities of life would be furnished by municipal works approximately at cost. When such a time is reached, all who are not in the higher financial strata, and all into whose lives luxuries do not enter largely would no longer pay unnecessary tribute to trusts and monopolies.

The greater the number of municipal enterprises the city has, the more employment it can offer to public works high school students and the more rapid would be our intellectual growth. Varied work for the young in any municipal business would teach good business

methods by actual practice, and good business methods are a most valuable asset in private life. After eight years of half-time employment in municipal works, the young citizen would be familiar with the details of operation in these works, and, furthermore, he could more readily familiarize himself with other municipal business. Thus he would be trained to be a reliable judge in matters pertaining to municipal industry, and when a large majority of the citizens are thus trained, any indifference to public trust or any fraud that might develop on the part of a municipal employé, would be still more quickly discovered. The annual reports of all municipal industries would naturally be freely studied, compared, and criticized by the majority of public works high school graduates. The public works high schools could, if necessary well afford to omit some of the present high school studies, valuable though they are, in order to study municipal industrial business and thereby aid in the establishment and maintenance of greater purity in municipal industrial enterprises; but regardless of the above reason, municipal industrial activity, carefully considered, would still be an interesting, instructive, and profitable study for the schools.

There is one thing in particular that could be done for publicity in municipal enterprise that would at the same time be of value to the public works high schools. The book-keeping classes could be given complete sets of copies of the correspondence, the vouchers, and the account books for the entire previous year, of one or more of the municipal enterprises of the city, and during the current year they could enter and post each item to its proper account, balancing the books at the customary intervals. The book-keeping course could just as well include some part of the city's actual book-keeping as to provide only imaginary work; some imaginary work in other lines of business would still be necessary, but less would answer in consequence of

the practice obtained from the municipal book-keeping. The classes would naturally feel a keener interest in actual than in imaginary work, and the students generally would become familiar with those municipal enterprises, the accounts of which had been reviewed. Should the time come for some of these students to act as clerks in these particular enterprises, they would be especially fitted for such service.

Instead of using copies of correspondence, vouchers, and account books of the previous year, as suggested above, it might be practicable to at once duplicate all office work and have the book-keeping classes of the high school keep duplicate books at the same time that the original books are being kept in the office of the municipal works. Doing actual, current work would, no doubt, create a livelier interest than would the reproduction of work a year old. If the office of the municipal enterprise and the public works high school would work in harmony, the labors of book-keeping in the school could be arranged as to enable the instructors to so distribute the work among many students as to save much time, and thus obtain better results. It is probable that the methods of teaching the accounting of municipal works as outlined above would have to be developed as a science, through practical experience in the smaller cities, before becoming applicable to the larger cities where the book-keeping of the municipal works is of too great magnitude for experimental purposes.

With the growing importance of industrial life, the public works high school may have to give more than the ordinary amount of time to the study of book-keeping; and comprehensive book-keeping, to a certain point, should perhaps be made compulsory, as it has become so vital an element in our industrial and commercial life. The whole process of municipal book-keeping needs to be simplified to the extent that all cities adopt the same system as nearly as may

be. The book-keeping department of public works high schools could make it a point to look for improved and more uniform methods in municipal accounting, and in the rendering of municipal reports. The ultimate object of the reports should be to make easy and instructive a comparative study of similar reports from other cities and to enable the citizen to recognize in the report any dollar of which he knows the history, and to learn the history of any other dollar that he may wish to learn. The schools could coöperate with public-spirited citizens who have already accomplished much in this direction, to the ultimate advantage of both the cities and the schools. The books of city auditors could be handled in the same way as described for the books of municipal works.

A large number of persons believe that one might as well employ a lot of frisky colts in a municipal works as to employ boys under twenty years of age. The fact remains, nevertheless, and we wish to reiterate it, that a large majority of selected boys of sixteen years and over, after a remarkably little practice, can be taught to do half a day's work of a rather complicated character fully as well as the average man can do this work, and sometimes even better. If we select boys of from sixteen to twenty years of age who have made a good school record for themselves through the first eight grades, boys who have acted sensibly since leaving school, and start a fresh lot of them each year in a public works high school and a municipal works, at the end of eight years, when the first lot of boys graduate, we shall see a works operated by boys and young men who are a credit to the schools and who are doing justice to the city employing them. After a municipal works has been operated by public works high school students for ten years, it would not be unreasonable to expect that the results accomplished by the average student of twenty years in five hours of

daily labor, would equal what is accomplished in eight hours or even more by the average laborer at the present time. This result would not necessarily be brought about through extra ability shown by the student, but through the better systematization of the works and the greater publicity. This systematization and publicity will result in the saving of labor and in the discovery of the true measure of work per hour that the average man can reasonably be expected to do.

What one frequently sees healthy, ambitious boys doing to earn their own way through high school in four years, time, is sufficient encouragement for the belief that the average boy, being given proper and fairly paid half-time employment, could easily earn his own living expenses as well as the monthly school fees necessary to cover his share of the running expenses of the school, and get through with a complete high school course in eight years with half-time attendance. Of course he would have to practice economy and live a pure, healthy, simple life, spending his wages for right things, all of which practice tends towards greater happiness; it becomes relatively easy to live such lives when one is at work obtaining an education.

Making allowances for previous school training, a careful study of a number of self-sustaining school boys as compared with those supported by their parents or friends, would, as a rule, be convincing proof that the best way to obtain a high school education is to work for it. It is true that boys, if ambitious and capable, can develop their minds and gain a store of knowledge outside of school and without teachers, and they frequently do this, but this independent development is impossible except for the most capable boys, and even these cannot gain it so well and so quickly as they could in an institution of learning equipped for the purpose; and it is not possible to do it so well as they could in company with

zealous fellow-students, the only kind that should be tolerated in the public works high school.

Taxes could not become an obstacle to the establishing of public works high schools because, after the schools are in working order, the students would be required to pay tuition sufficient to cover all operating expenses. The public would construct the buildings, supply the first educational and other necessary appliances, and pay the deficit in operating expenses until the school came into full operation. If in time every boy or girl eligible to the public works high school were to apply for entry, it ought not to cost the public more per capita gradually to build and start the larger number of schools required than it would cost both to build and to maintain the comparatively limited number of free high schools in operation under the present system.

Laboring men and others now employed by the cities in municipal works should bear in mind that the founding of public works high schools would be a very slow process at best, and that relatively few of the employés would be displaced by the students. In any city having several municipal works, there would probably be enough vacancies and new places in all the municipal works combined to accommodate all old employés that might be displaced by students taken into the first works in which the public works high school experiment might be tried. As the field of operation of the school would extend by slow degrees from works to works, old employés would drop out by natural processes, making ample room for the student employés. Thus it becomes an easy matter to believe that the effect of the public works high school on the employés of municipal works would be no more than occasional inconvenience.

The effect on the general labor market produced by the introduction of public works high schools would be but slight, for it has practically the same effect

whether boys work half-time from sixteen to twenty-four years of age or full time from twenty to twenty-four. Most boys who are not attending school should be at work full time when eighteen years of age. In addition to this, some public works high school students would not begin attendance at school until twenty years old and then would work only half-time until twenty-eight years old, thus taking eight years of half-time off the market; the school, therefore, would reduce instead of increase the supply of labor on the general labor market. Furthermore, these students working half-time would of necessity spend practically all of their earnings locally, and would spend them at once. For these reasons the school could have hardly a temporary effect on even the local labor market, not to mention the general market. Of the possible effects on the labor market referable to public works high schools, none appear to be bad, but if there could be any bad effects, they must appear very trifling when compared with the good that public works high schools would do laboring men through their children. There is no reason for believing that laboring men care less for their children than do the more wealthy. Many laboring men feel keenly their inability to send their children to high school.

If the public works high school should prove to be as valuable as we believe it would be, and if this high school system should become general, all municipal industrial activities would be purified under the scrutiny of the school, so that even private business would discover a good example in the management of the municipal works and would quickly rise to the new standard. After the public at large had had some experience in municipal business, industrial delinquents in all fields, whether employers or employés, would be quickly distinguishable from the men who do capably and without extortion or theft, their

share of the world's work. Industrial delinquents would be obliged to change their tactics or be dropped to the lower levels of society. The public works high school would eventually raise the intellectual and moral standard of humanity so high that there would be no danger of retrogression, because people who understand a nobler life clearly enough to appreciate it will never be satisfied with a less noble one.

The public works high school would remove a great load from some parents' shoulders by aiding their children of over sixteen years of age to earn their own living and education. This would not only be a load from the parents' shoulders, but it would be a joy for them to feel certain that all their children, if fairly healthy and strong, would have an opportunity to obtain a good education, regardless of their parents' financial condition. All parents desiring to send their children to high school, who cannot do so, or who have a hard struggle to do so, would appreciate the benefit that the public works high school would be to them. By reason of the school, such parents would have more time for pleasurable mental improvement, and for that reason would be more companionable to their children. The truer mutual love between the more enlightened parents and their more enlightened children would raise the standard of home, and every evil known to social science would be just so much nearer correction.

Everyone should earn enough money for the necessities of life, for recreation, and for further development. If a man is to become better acquainted with God's world, and become a worthy part of it, he should have money and time for books and other aids in learning. In order to develop, a man must not only earn more money than the mere necessities of life cost, but he must learn also to spend this surplus money to good advantage; he must earn the money during such hours per day as will leave

a few hours daily for development and recreation. It is also essential that he know how to use this spare time to good advantage in order to realize from it worthy advancement. As said before, with most persons, it is absolutely necessary that the start in learning be made while young, and that it be made in a school which offers the larger part of the usual high school studies. The public works high school plan would provide a course in which the student would learn how to study, earn, save, spend, and live; it would make a living obtainable by all with fewer hours of daily labor than are now required.

While speaking of leisure time and the best way of employing it, the following plan is suggested as a practicable one for the summer vacations of students of the public works high school. During this vacation, the students would have one half-day free every day, as they would be employed at the works in the forenoon or afternoon only, except during the last weeks, when they would be required, in the otherwise free part of the day, to take instructions from the prior set of students, which instruction would be for work to be done at the works during the next school year. Instead of working half-time each day, the students might remain at their work full time for half their vacation, one set during the first half, the other set during the second half, and then join an out-of-door summer class of forty or fifty on camping trips under the guidance of a public works school instructor whose duty it would be to teach nature studies. The remaining vacations could also be turned to some pleasurable and good use in all cases where the students' financial condition would permit.

Have you tried to realize the happiness lying latent in this plan? Eventually nearly every young person of the public works high school age would be at work in some municipal business five hours, and attending the school three hours per day; he would be practically

self-supporting and at the same time would be developing a keen intelligence he would be in good and happy student company for eight years, and after eight years of such excellent training, he would come out as a first-class citizen to take his place in a community of a high order. Those graduates who might wish to enter a business career would be well prepared to fill any ordinary position and to advance in this position. Those who might desire a professional or business training in college would be in excellent mental condition to begin this training. Others again, who choose to become artisans, with a remarkably short apprenticeship, would become proficient. In order to fit such students for their chosen occupations, the eighth or both the seventh and the eighth year of the school course, as the case might require, could be confined largely to trade courses which would give both manual and text-book training. Some prominent educators believe that six years of half-time attendance at the public works high school would be sufficient to complete an ordinary high school course; this would leave the remaining two years of the public works high school course entirely for trade or college studies, or for both.

Let us take the plumber's trade for example. The students choosing it could be given manual training of much practical value, also lessons from a technical school book on the subject. These students might also be required to read a trade journal on plumbing. Two school hours per week set aside for teaching the trade for a year or two, would prepare the young man to such a degree that he would be sought by employers. A boy's education having included elementary hygiene, sanitation, and chemistry, in addition to the more general studies, has fitted him to continue study on scientific lines if he should feel so inclined, until he makes himself a master of sanitation, chemistry and other related sciences. A capable man could

use all his ability for a life-time in the endeavor to master the important things there are to know about plumbing and the sciences that bear on it; in inventing new plumbing devices; or in discovering new scientific facts in regard to the trade. A journeyman plumber, having a public works high school education on which to build, has quite as good opportunities to make himself respected and valued as he could have in any other position in life. Similar argument could be made in favor of carpentry, house-painting and decorating, drafting, pattern making, machine building and other trades.

Each city of sufficient size to have at least one well attended high school would, after the general introduction of the public works high school, have a number of the latter institutions, and the trade courses could be so arranged that no two schools would teach the same trade. In this manner, the students in such cities would be given the choice of a great number of occupations.

With the introduction of public works high schools, high schools would not, as now, be composed principally of boys and girls of well-to-do families. Relatively poor children who now leave school at the close of the eighth grade would attend the public works high school in large numbers. Many children who now leave school after the sixth and seventh grades would strive to continue at school through the eighth grade and would then enter the public works high school.

Now we come to the question, could the students do work of enough value in five hours per day to earn their personal expenses, including their proportionate share of the running expenses of the school? Many sixteen year old students are now entirely self-supporting, so the question may be considered settled for almost all other students who are in good physical condition. If parents can easily afford to do so, there would be no objection to their rendering aid to make the student life of their children more

effective and comfortable, but too much aid should be avoided. Members of well-to-do families will be likely to believe that sixteen-year-old boys should not work; these members will object seriously to such steady occupation as our plan requires. The public works high school would require of the self-supporting boy that he work five hours per day six days of the week every week in the year, except the few weeks of the summer vacations, and that he attend school three hours per day about forty weeks of the year. As high schools are at present conducted, sixteen year old boys of well-to-do families are now attending school six hours per day for forty weeks of the year, and it is doubtful whether it would not be better for them to do reasonable work for five hours in place of three of the hours of daily school attendance. During the forty school weeks, the difference in hardships between attending a public works high school and the present high school would be slight.

Now let us examine the details of this question. Can the students earn enough by five hours work a day to pay their entire expenses? In cities where the ruling wages for common labor in municipal works is twenty-five cents per hour, the following figures would approximately hold good. The figures given would apply where the public works high school is of sufficient size for economical operation. For boys away from home, coöperative boarding clubs could furnish suitable meals at \$2.50 per week; many college boarding clubs are doing this now, and in some instances they furnish board at even a lower rate. A mother who is a good manager might possibly board her boy by increasing her household expenses only \$2.00 per week, especially if he did what he could to accomplish this result; and she could give a small, plainly furnished room, with heat and good cheap light at 50 cents per week and do the laundry work at 40 cents per week, if the boy were

sensibly economical and would lend a helping hand at times. An operating expense of \$60.00 a year for each full-time student is more than many high schools are allowed, and this amount permits of the maintenance of the equipment and the employment of efficient teachers; therefore, \$30.00 a year for each half-time student is what we will allow. A boy who has learned how to buy and care for clothes from shoes to hat can clothe himself comfortably and presentably for from \$65.00 to \$70.00 a year. For books and other school requisites, stationery, toilet articles, car fares, amusements, church and other necessary expenses, we have figured \$50.00. These figures make a total for annual expense of \$300.00 or about \$6.00 per week, as shown by the following table.

ESTIMATED COST OF A YEAR'S MAINTENANCE AT SCHOOL FOR A STUDENT LIVING AT HOME, BUT PAYING HIS PARENTS THE ACTUAL COST OF BOARD, ROOM AND LAUNDERING.

	Per Year
Board at \$2.00 a week.....	\$104.00
Room, with light and heat, at 50 cents a week.....	26.00
Laundering, at 40 cents a week.....	20.80
School tuition, for half-time attendance.....	30.00
Clothing.....	70.00
School books and other items enumerated above,.....	50.00
	<hr/> \$300.80

The figures just given and those following are based partly on calculation, and partly on reports of actual experience of a number of boys and young men who are earning their own way through high schools in California.

All boys sixteen years old who might desire to attend a public works high school do not have homes where they can live in this way. Room, board and laundry would be likely to cost such boys a little more. Dormitories built by the city, or by voluntary societies formed for the purpose, could provide suitable rooms, furnished with the heavy pieces only, steam heated, of a size to accommodate two students, at a rental of \$4.50 per month; this figure is calculated to pay repairs and to yield a net income of four per cent. annually if the property is allowed to go without taxation as it should be. Where economy is an object, good and ample municipal light need not

cost more than 60 cents per month per room. The student could get along with 50 cents per week and even less for laundry, if the work were done at special school rates. If the public works high school should ever become a factor in our lives, thousands of willing minds will invent ways to make the students' living less expensive and better.

ESTIMATED COST OF A YEAR'S MAINTENANCE AT SCHOOL, FOR A STUDENT LIVING AWAY FROM HOME.

	Per Year
Board at Club, at \$2.50 a week.....	\$130.00
One-half of room and heat, at \$4.50 a month for two.....	27.00
One-half of light, at 60 cents a month for two.....	3.60
Laundering, at 50 cents per week.....	26.00
School tuition, for half-time attendance.....	30.00
Clothing.....	70.00
School books and other items as previously enumerated.....	50.00
	<hr/> \$336.60

This amounts to practically \$6.50 per week.

The student, by taking a smaller room alone, would increase his expenses about \$1.00 per month, making his weekly expenses amount to about \$6.75. The figures given do not provide for any except the heavy furnishing of the rooms. Those boys whose parents could not supply the extra furnishings might work and save enough during their fourteenth and fifteenth years to buy them. Our figures do not include the care of the rooms; the boys would have to care for them themselves, but this could be done easily as the rooms and the main pieces of furniture would be built for easy cleaning. In order to cover these yearly expenses with sufficient certainty, allowing for a few days off for possible sickness, accident, or other imperative reasons, the student might have to earn and receive in wages as much as \$7.00 a week of six five-hour days; this amounts to about \$364.00 a year. In addition to this, every student should come with \$50.00; with part of this amount he could buy his room furnishings, and the remainder could be held in reserve for emergencies. He should also come with a full equipment of clothing. This \$50.00 and enough more to buy a supply of clothing,

the progressive boy could, if necessary, earn and save between the time of finishing the eighth grade and entering the public works high school.

Now, the question remains, could selected eighth grade boys of sixteen years earn the \$7.00 in a week of five-hour days? Investigation shows that they could, in the vast majority of cases, and with economy to the public. Furthermore, they could be given 25 cents per hour the second year, 30 cents the third year, and 40 cents per hour for all the remaining years, all with profit to the public over present conditions. In localities where living expenses are lower than in our schedules, the wages would, no doubt, be relatively lower. Forty cents per hour would give the older students \$2.00 for each five-hour day, and of these students nineteen out of every twenty would be worth their hire. Two dollars a day, under present price conditions, would permit of considerable saving. If \$2.00 were paid for each five-hour day, beginning with the fourth school year, by the sixth year, the wiser users of money could safely undertake marriage, so far as money is concerned, and if the young woman is also a good financier, there would, with ordinary good fortune, be a sufficiency to live comfortably while the young man is completing his school course.

Objection may be made to this plan because the public works high school would not be an entirely free school. It would be a free school as far as buildings, equipment, and the means required to put it on a self-sustaining basis are concerned. Some think it would be a step backwards to require tuition, but it seems to us that when a municipality supplies work to young people of sixteen to twenty-eight years of age at which they can earn sufficient wages, they ought, in justice, to pay the necessary tuition. Would it not be wise, if only for the moral effect, to require the student to pay tuition? It seems to us that the public should pay the tuition only when

it will not supply the students with work.

It is simply a physical impossibility for the majority of parents to bear the expense of maintaining their children through a high school course. Even the general public could not, without great hardship, bear the expense of maintaining such an immense number of high school students; their tuition alone would be a burden for many tax-payers. It is evident that the youth must earn their own maintenance and this maintenance should include the expenses of their education. When one considers that the municipality gives the student an opportunity to support and educate himself and that the earning and spending of his own money is valuable schooling second to none, the objection to tuition is practically answered.

In brief, the main features of the plan proposed in this article are as follows: the establishment of special high schools; the selections of the students as employés in municipal works; the requiring from students five hours of efficient labor and three hours of satisfactory school attendance with half-time vacations as to school attendance; the payment of the running expenses of the schools by the students; the payment to the students of wages such as will a little more than cover a fixed rate of living and school expenses, provided the students will produce enough, economically, to equal such wages.

Two objections frequently offered to the public works high schools, objections not previously referred to, are that the schools will cause a scarcity of laborers to do the common work, and that general municipal-ownership will cause a decrease in individuality, and a lowering of character.

Many believe that a general distribution of secondary education would so reduce the number of day laborers that there would be too few to do the world's common work. They fear that whenever there are relatively few laborers who are capable of doing no other than the

common work, general material progress will be seriously retarded. Such fears are unfounded. As popular intelligence increases the wages for common work will advance in relation to other wages and more inventive power will be spent on devices to perform such work by machinery. It may at times baffle the inventive powers of men to improve some of the more disagreeable occupations so as to make them agreeable; but a better enlightened people will solve future problems of this nature fully as well as we solve those of the present time. Many of those who fear a lack of common laborers as the result of more general education also fear that the immigration of large numbers of the less enlightened of other races to do our common work would be encouraged. This encouragement of immigration would result in more serious race questions than at present exist and would in the end, no doubt, cause much unhappiness for ourselves and for the foreign races. Large corporations employ thousands of laborers from the Orient and individual citizens employ in the aggregate other thousands to do their common work. Why should we fear that this condition will grow worse and not better when the public, as a whole, becomes more enlightened and therefore more able to see a danger in its true light?

The belief is common that municipal-ownership is undesirable even if honest and capable employés are engaged in the works. If municipal-ownership becomes general it is feared that it will endanger our individuality, weaken our characters, and destroy individual effort and ambition. It is believed that the average man as soon as he has obtained a fairly secure position in the civil service, develops a tendency to degenerate in character and therefore in economic worth. Sooner or later a tendency toward graft develops. Sometimes this graft extends to cash or property transactions; more often it is a matter of misappropriating time, and at other

times it is only an unconscious but gradual and continual reduction of the energy put into the work. This tendency in many men of the present time to degenerate in civil service is a popular argument against municipal-ownership. It is, however, an argument which the better efficiency resulting from the public works high school would soon overcome.

It is an open question whether that which we here refer to as degeneration in character is not merely an uncovering of previously formed character. There can be little doubt that the private employer endeavors to keep a close watch over his employés, whereas the public employer is at present less vigilant. When an employé slakes his energy because watchfulness has been modified or removed, he does not degenerate in character, he merely exposes his real character. Character that impels to duty only under close watchfulness indicates slavishness, is worthless as character, and stands for a poor kind of individuality. The feeling of joint ownership in municipal works that the average employé would have, under a system of general municipal-ownership would surely tend toward better individuality than the intense watchfulness of the private employer, and the present feeling of distrust between employé and employer.

Desirable individuality implies good character and ambition and we shall use the word individuality in this broad sense. Since it is our differing individualities that make life progressive and interesting, the development of individuality should be fostered. The greatest field for developing individuality on a large scale is among the less educated workers, who are willing, or who can be taught to be willing, to earn a high school education. In order to make such an education possible, the young workers, while attending school, must have steady work and just remuneration. Municipal-ownership, properly conducted, is the only practicable plan in view that could

supply the right kind of employment to these young working students.

Because of weakness of character, the man of the present time has not always given efficient service in municipal works. As at present conducted, employment in many municipal works does not offer enough personal incentive; the business is not given enough publicity and the public is too indifferent. In order that municipal-ownership may meet with the greatest success, men must be employed who are above the present average in character; more personal incentive must be introduced; the business must be given greater publicity, and the public must grow more interested in the operation of the works.

All this, we believe, could be brought about by means of the public works high school. The students would be young men who desire a high school education, young men who would be willing to work for it and who would be capable of maintaining a good standing in school. These qualifications would exclude most of those unfit for service in municipal works. The students in public works high schools would be young and hopeful men; they would have good records to make in both the school and in the works, and their object in the works would not only be to earn wages, but to learn a manufacturing business and general business methods. Without a good record they would not be sought by employers, public or private. These students would have no life position in the works; their position would be subject to good efficiency, and would ordinarily last but eight half-years. Through the school the operation of the municipal works would be given the greatest possible publicity. As more and more of the needs of the individual were produced in municipal works, the public would become so vitally affected by the operation of these works that the keenest interest would inevitably follow. The periodical financial reports of public works which would be made with the

aid of the public works high school for the purpose of comparative study, would act as one means to prevent stagnation in these works. One of our best known political economists says: "Young people have a keener sense of right and justice and a sharper scent for graft or pull than have their elders."

After one class has graduated from the public works high school, students, by reason of their moral development, would consider it unjust to shirk a duty. Although the laziness of the few might increase the cost of living for all others only to a slight degree, the spirit of fair play and the dislike of being imposed upon would quickly arouse the resentment of the manly students and of the educated and interested public. No industrial delinquent would be tolerated for fear that the effect of such toleration would endanger the permanency of municipal-ownership, and the consequent prospect of a more equitable distribution of wealth. The student would understand that the first requirement on his part to aid in the extermination of the shirker class would be to avoid being a shirker himself. In short, the pupils selected from the eighth grade for entrance into the public works high school would soon develop such self-respect and strength of character that eventually there would be no shirkers in the works. These students would understand that every lazy and unscrupulous act would be an act of treason in peace, which is virtually the same as treason in war. The students, especially the older ones, would understand all these things so clearly that right conduct on their part would be inevitable. That student is rare who will do a wrong act if he clearly sees what is right, and at the same time can picture and compare a train of probable consequences of the wrong act and the right one. This ability would be strongly developed in most young men by a public works high school course.

In order to arrive at the best results

sooner than could otherwise be expected, some kind of regular course in moral instruction should be introduced into all elementary grades. The plan for moral training that Jane Brownlee\* has developed in one of the Toledo public schools is, no doubt, most valuable. This moral training requires a few minutes daily, but it is reported as saving more time than it requires as it leads to more prompt obedience among the pupils and to greater efficiency in their work. By the end of the eighth grade all moral training in the schools should be so effectual as to result in unquestioned civic honor.

The largest proportion of selected eighth grade boys would stand for individuality and ambition. No other incentive to do duty other than fair compensation would be required. Individuality and happiness with such students would not be based on how much municipal work could be shirked, nor on how much more than deserved wages could be obtained. These students would prefer to be strong, quick of perception, well informed, highly proficient and respected men, rather than to be rich men of mediocre character. Wealth beyond the needs of present usefulness and comfort with a modest reserve for old age would be less prized by such men. Unnecessary wealth would seem of less consequence than exceptional efficiency in some field of activity. This is the case at present with many of our best professional men. Most of us have heard that the great naturalist Agassiz, when offered \$10,000 for a course of lectures, exclaimed in surprise at the offer, "I have n't time to make money." There are but few like Agassiz in this respect, but a secondary education, more generally distributed, would tend to raise the standard of manhood above that of mere money-making. The result

\*Jane Brownlee's system of moral training is explained in a pamphlet entitled *The Brownlee System of Child Training*, which can be obtained from G. W. Holden, Springfield, Massachusetts. Price, 10 cents.

would be stronger individuality, better character, and more earnest citizenship.

Every hour of industrial activity, whether directly for one's self, or for a municipality or other employer, affects individuality and character; every hour spent in the pursuit of knowledge, social intercourse, or any other pleasure, does likewise. In devising a plan to promote individuality and character all of these forms of activity must be taken into consideration. To consider the effect of the industrial part of any plan of life without taking into account the equally important effects of other activities on individuality and character, would result in incorrect conclusions.

Secondary education, if thoroughly assimilated, would tend to make men more nearly of the same intellectual and economic value, a value higher than at present, and it would follow as a natural consequence, and justly so, that there would be a readjustment of individual earnings. Two persons can be of approximately the same economic and social value, yet be units of entirely different natures; in other words, they may have strikingly different individualities. Knowledge is as boundless as Nature, and knowledge is what largely differentiates individuality. Those who can accumulate knowledge to the limit of human capacity can learn only an infinitesimal part of all there is to know. We start in the world unlike, seeking different knowledge, seeking it in different ways and under differing circumstances. Two persons would rarely accumulate even approximately a like store of knowledge. It therefore follows that the more we know, the more our individualities are differentiated; the less we know, the nearer alike we are.

The individuality that might be lost by reason of municipal-ownership continued along the present lines, if this ownership is as detrimental to individuality as is maintained by some, would be more than regained through a public works high school education. But

municipal-ownership with workers that are self-supporting students would be a builder of character instead of its destroyer as is now maintained, and strength of character is an expression of a more marked individuality.

Can a person who has conscientiously educated himself by eight years of effort ever lose his individuality or ever stop its expression? Surely not, so long as he can supply his material needs by five or even eight hours of daily labor, thus leaving from sixteen to nineteen free hours in which to exercise his individuality without restriction. When our industrial methods are less wasteful and when the products of labor are more equitably distributed, five fully occupied hours of energetic and intelligent work in store, office, or factory, together with possible creative work at home for personal needs, will furnish ample means. Whatever increase our free hours increases the opportunity to develop our individuality.

Let us picture a possible result due to the effect of public works high schools in the extension of municipal-ownership and the effect of such extended ownership on individuality. After ten years of effort, a public works high school experiment may prove to be successful. If it does so prove, a limited number of cities may make a trial of the plan and, if these trials prove successful, the plan may spread so that in the course of fifty years municipal-ownership in connection with these schools may become quite general. Should municipal-ownership so conducted become general, it would follow that the students would no longer be numerically sufficient to man the works. It would then be necessary to permit the students to remain in the employ of the works after graduating.\* It no doubt would be safe to extend the

field of municipal industry as long as either students or graduates of the public works high school are available as employés. If in the future fifty per cent. of all workers were employed in municipal works, would our individuality, our character, our effort and ambition suffer? Two lives as here briefly pictured may be possible under an era of general municipal-ownership and public works high schools.

We will suppose that "A" graduates from the tenth grade and "B" from the twelfth grade of the public works high school in the year 1940. There is at that time a demand for employés in the municipal works far beyond that which the school can supply, so both "A" and "B" take the municipal service examinations. "A" passes an examination as ordinary accountant and this examination entitles him to a choice of a number of positions in industries operated by the municipalities. "B" passes as general expert accountant and "Master of Gas-Making," which entitles him to a situation as chief book-keeper in any municipal office, or as manager of municipal gas-works; his examination also entitles him to simpler work, should there be no higher position available.

Let us follow "A." He prefers work as a book-keeper, so goes to the "State Employment Office"† and learns that no book-keeping situation is available in the city in which he wishes to live, but he is told of a temporary position as a copyist; this position he accepts, but he leaves his application for a position as book-keeper. After a month the

†The "State Employment Office" could be so serviceable that no one, except in rare instances need be out of suitable employment more than one day at a time. This office could also undertake to help those who desire to change their occupations. Some might wish to learn the particulars of another line of work; for others considerations of health or strength might make a change of employment desirable; in other cases a mere feeling of restlessness might result in a desire for change. No one would be forced to do any work except as necessity would demand, but in the field of municipal work he would have to take his choice out of such available work as his municipal service standing would warrant.

\*The plan for the public works high school provides that no graduate shall be employed in the municipal works unless special fitness adapts him to one of the few positions which are of necessity permanent, or unless there is a demand for workers beyond that which the school can supply with its undergraduates.

"Employment Office" notifies him that a situation as book-keeper is now available. He accepts the position but after three months' trial by the chief accountant "A" is found unsatisfactory and is reported to the "Operating Committee."\* This committee finds "A's" work unsatisfactory and he is discharged.

"A" then visits the "Employment Office" again and learns that he can at once find work as clerk in a municipal dairy. He can do this work satisfactorily, it suits him, so he holds the position during the remainder of his active life. In 1948 the general manager charges "A" with carelessness in his work and with failure to render a reasonable amount of service. The "Operating Committee" examines the case and charges "A" with neglect of duty. "A" has a right to appeal his case to the "Appeal Committee."† He does this, but again loses. As punishment, he is suspended from work for three months. As he has not saved any money, he is compelled to go from house to house to solicit odd jobs until his sentence expires.

In 1945 "A" decides to marry and finds work in addition to that of the regular work day. This extra work‡ he does in order to furnish a home. He takes the examination required preliminary to marriage but fails in some point of bodily

\*The "Operating Committee" under this system might be composed of three or more members. Every municipal enterprise might be supplied with such a committee. It would be the duty of this committee to publish bi-monthly reports of the business; to see that employés render reasonable service; to decide internal disputes affecting the operation of the works; and, wherever possible, to cheapen production. The manager of the works might be chairman of this committee.

†The duty of this supposed "Appeal Committee" would be to examine and to decide all appealed cases of employés charged with rendering poor service. Each "Appeal Committee" would have jurisdiction over a number of municipal works and would virtually be a court and would rarely be called into service. Its principal use would be to enable any man who believed himself mistreated or misunderstood to vindicate himself. The knowledge coming from considerable experience might be required to produce a harmonious working between managers and both the "Operating" and "Appeal" Committees, but final results would justify the existence of these committees.

development, and in a knowledge of the foundation principles of physiology and ethics. He remedies his bodily defect, informs himself upon the subjects of physiology and ethics, and in 1946 he is married. He takes out the minimum amount of old age and life insurance required by law for a married man. Had he persisted and succeeded in the work of assistant book-keeper, he would have been entitled to \$3.50 per day of five hours. His work of dairy clerk yields him \$3.00 per day of the same number of hours. "A" is not so vigorous as "B," so he requires ten hours of sleep each day while "B" requires only seven hours. Here "A" loses three hours of activity daily that "B" gains. "A" smokes inveterately, drinks moderately, and cannot resist spending money frivolously. He saves no money and in 1950 he is obliged to borrow money in order to tide his family over a time of sickness; this debt he pays during the year, by again doing work beyond the customary length of the work day.

As stated before, "B" passes the municipal service examination in 1940, and makes an exceptional record. After a short trial he is given a situation as chief book-keeper in a municipal gas-works. In 1942 he is elected manager of a new and larger works built in another city. He enjoys his work and keeps informed on all changes in the business; he also invents several useful improvements. By 1946 "B" is well known and well liked by all the municipal works managers of the state, and through their recommendation he is elected to

†The question of the legal length of the work day would be largely eliminated. There would no longer be that feverish hurry to accumulate money for future emergencies and for old age because men would have the certainty of employment, the protection of state life insurance and the possible self-support of all children over sixteen years of age. This condition would result in fewer men working overtime except for special purposes and there would be plenty of extra work on hand to supply such cases. The "State Employment Office" would be expected to see that every man is given not only work for the usual number of hours daily, but for as many hours of additional work as he may desire.

the "State Public Works Board."\* In 1948 he is elected chairman of this board. At each promotion he takes the required examination. His first position in 1940 entitled him to a salary of \$4.00 per day; his last position yields him \$20.00 daily. In 1949 "B" passes the marriage examination, and marries. He takes five times the minimum amount of old-age and life insurance. By this time he has saved \$15,000, with part of which he builds and furnishes a good home. By 1955 he has three children. He is not harrassed by any unreasonably hard and exhausting business struggle, such as was the common lot of business men when competition was so keen that a man's time was entirely engrossed by his business. "B" is an active member of a social club, which is an association for scientific research; he is also active in a political organization, a national gas manager's association, and in a number of other voluntary organizations.

"B" not only finds time to continue his education but also to aid his wife in the proper training of their children. The average old-time business man lacked ripeness of education and he often lacked the ability to rear children properly. "B" is well informed on the economic history of the previous hundred years and he is glad that old conditions no longer exist. Should his eighteen-year-old son read a historic novel the time of which extends from 1875 to 1900 and ask his father to explain the changes that had taken place in economic conditions in the years that followed, his reply would be much as follows:

"At the time of the story you were reading there was a popular saying, 'Competition is the life of trade.' Competition had been the life of trade, but

the facilities for industrial production and commerce had improved to such an extent as to make possible great concentration into large and financially powerful business units. This concentration made possible greater individual reward to employers for industrial and commercial success. Under conditions making this great concentration and excessive individual reward possible, competition became fierce and proved costly and even disastrous. At this time, competition always resulted either in a combination of warring parties, or in a death struggle for supremacy. In either case, the prices of the products involved were very likely to be advanced for the purpose of exploiting the public. The usual run of men practically lost their judgment when competition was destroyed and unusual profits were within reach. The managers of these combinations, with some exceptions, proved to be avaricious. In some way they conceived the idea that it was none of the public's business how much it had to pay for freight, passenger service, water, gas, electricity, meat, flour and other necessities. The public, however, thought differently and it made stringent laws which in time resulted in the strictest public supervision and control of privately-owned public utilities. Public supervision and control became continually more exacting until it approximated municipal-ownership.

"In granting a franchise, the public usually reserved the right to purchase the privately-owned public utility business at the end of twenty-five years, or at the end of every ten-year period thereafter. The public also guaranteed a small profit and set a figure for a maximum profit. All excess over this maximum profit was turned over to the 'Public Utility Fund.' Contrary to expectation, it became popular with the private corporations to have a surplus over this profit. This 'Public Utilities Fund' was introduced into many cities about 1920. In these cities the public industries existing at the time of the

\*This supposed "State Public Works Board" could be composed of fifteen members, one of whom is the governor of the state and ten of whom are managers of municipal works. The duty of this board could be the furthering of municipal works and the improving of the laws affecting such works.

starting of the fund, was required to pay into this fund annually for thirty-three years three per cent. of their estimated value after deducting unpaid bonds. In some cases the prices of the products had to be increased slightly to meet this requirement. This plan was not unfair to the consumer of the product as the general public built the works in the first instance, so it was not wrong that the consumer was required to repay, in small annual installments, the remaining value of the works. The fund was designed solely to build additional public industries on a cash basis. For a time much money had to be added to this fund by direct taxation; now, however, the four per cent. installments required from new works meet all demands for further construction.

"The public also reserved the right, on due notice, to alter the rate of charges, always, however, making good any shortage below the fixed minimum of profit. The minimum annual profit was commonly fixed at two per cent, and the maximum at fifteen per cent., interest on capital invested was not allowed. As the conditions in any public industry changed, the rate of charges was changed as nearly as possible to correspond. The aim ordinarily was to allow eight per cent. net profit for average ability in the operation of public utility enterprises. The rule providing a minimum profit of two per cent. annually was intended as a protection to private owners against possible losses that might accrue as the result of the introduction of new inventions which would throw established manufacturing plants into disuse. This rule of a minimum profit, together with the extensive public supervision and control, fairly protected the public against the possibility of private owners building plants which were uncertain as to permanency.

"This public supervision of privately-owned public utilities was not wholly satisfactory. The matter of fixing the amount of profit often had to be carried

to the courts, and the decision was frequently unfair because graft still existed to a certain extent and influenced the testimony. About 1925 many states passed laws requiring that each publicly-owned enterprise must establish such prices for its product as would make the business entirely self-supporting. These laws also required that all money for the construction of municipal works must in gradually increasing proportion come from the 'Public Utilities Fund,' and that all construction money must be returned to the 'Public Utilities Fund' without interest in annual installments of four per cent. of the original cost of the works.

"Opposition to public-ownership gave way by degrees. It was believed by many that municipal-ownership weakened the character of the average man employed in the works. Gradually it became apparent that those works in which self-supporting students were employed, succeeded well. The works came to be regarded as means for instructing these students in business methods, and as a place for them to establish their reputations for later life, so in time municipal works were regarded as builders of character.

"In the year 1920 it became the general practice to employ only students in the works, except in the limited number of permanent positions. In 1925, owing to the increase in the number of municipal works, graduates were allowed to fill twenty per cent. of the positions in municipal service and this percentage was increased until in 1940 seventy per cent. of graduates were employed, but in no case were they employed where student labor was available. This restriction was deemed as a wise check to the too rapid establishing of municipal works. A limited number of men like 'A' who had left the school before graduating, but who succeeded in passing the required municipal service examinations, were employed in the more common positions, whenever neither

students nor graduates could be secured.

"As experience grew, the municipal service examinations became more exacting and more practical, so that the standing made by the individual was a fair index of his ability and of his common sense. All graduate employés were then as now considered out of employment every five years and were obliged to take additional examinations. These quintennial examinations could then as now be taken by any public works high school graduate whether or not he had been employed in the works giving the examination. Those standing highest were given the positions. The workers who were superseded by the ones making a better standing, readily found other work through the 'State Employment Office.' The general public was imbued with the idea that progress depended upon every man's filling the place to which he was best suited.

"Now, as you know, every law and every practice is established with a view to encourage individuality, ambition, and efficiency. The more equitable adjustment of wages and the increased opportunity for secondary education have been important factors in the social and economic progress of this century."

Some may fear, that under general municipal-ownership the majority of voters may decide to fix wages too nearly alike for all, just as "A's" and "B's" wages were made to approximate rather closely considering the nature of the services rendered by each. If such a wage system for municipal workers should be inaugurated, we could console ourselves with the fact that, with public works high schools, the shirker would be quickly discovered and summarily but fairly dealt with by the "Operating Committee." Through the agency of a thorough secondary education, intellectual and industrial worth will be more general, and the average individual earnings will be larger. What would perhaps tend toward equalization of

wages more than any other one thing is the desire of most men to do the work that requires all their training, knowledge, and reasoning powers. For instance, the capable carpenter would rather do the work in a fine public structure at \$4.00 per day than to build barns at the same wages. The capable manager would prefer to manage a large municipal electric-light plant at \$20.00 per day rather than, at equal wages, to spend all his working hours reading the consumer's meters. It is apparent that a more general education through which a larger number of men and women are trained to do the finer and more difficult work tends to lessen the difference between the wages received for the common and coarser work and those received for the finer and more difficult work. The greater desirability of any certain employment will largely constitute the greater reward. Men and women will choose occupations to which they are by nature adapted, as there will be few positions with abnormal wages to allure those prompted by greed; efficiency will thus be increased.

It is highly improbable that wages will ever be arbitrarily equalized, but even in the event of such equalization, "B," for example, would not be discouraged, though he might be a trifle handicapped, if he does not receive so much wages as he deserves when compared with the wages "A" receives for less valuable services. "A's" and "B's" regular work day, as before stated, would be five hours each; this would leave nineteen free hours for each to use as he sees fit. As previously stated, "B" requires seven hours of sleep while "A" requires ten hours. The remaining hours each could spend in such activity as he pleased, and out of these hours each would reap according to what he sowed, and would reap the entire product. Because of the difference in the characters of the men, "B" would obtain many times more good out of his twelve free waking hours than "A" would

obtain out of his nine corresponding hours. Out of these free hours each man would receive all he creates; he could use his individuality without limit, and no one, as a matter of law or of custom, would receive a part of the reward due another. What one could do for himself in each free hour is quite as valuable as the best he could do for himself in each regular work hour, and much more valuable than that done in any work hour spent in the mere accumulation of unnecessary wealth. General municipal-ownership might possibly result in five hours daily of partial industrial coöperation and would leave the remaining hours free. If in the course of time, the fixing of wages should become a public office, a public as intelligent as the public works high school would make it, would undoubtedly fix a varying renumeration for its different classes of work, and the remuneration would be on a just and practical basis which would encourage healthy ambition. Should there develop a social and economic condition under which a most capable man could not reasonably expect to accumulate an abnormal fortune as is possible to-day, the incentive to accumulate the maximum fortune that the economic conditions would permit would still be quite as effective a stimulant to ambition as exists to-day when conditions permit of vast accumulation of wealth.

Under general municipal-ownership and general secondary education, two lives of municipal workers as different as the lives of "A" and "B," would be easily possible. So great a difference, however would be less common than at present and most lives would be nearer like that of "B." These differing people would, as now, be living examples of what can be avoided and what gained by the right kind of effort. The probable result of such effort would be incentive enough to improve in character and to be ambitious in the finest sense quite

regardless of the question of earnings. We have even more extreme examples before us now, but we are too deficient in true secondary education and corresponding character to profit adequately by these examples.

When privately-owned industries grow large and powerful and partake of the nature of monopolies, the responsible positions are sometimes given to friends and relatives of the owners, regardless of the fitness of these persons to fill such positions. This nepotism takes away from many better minds the opportunity to develop individuality in industrial fields, and thus creates a condition in these particular instances which is fully as bad if not worse for the development of individuality in both managers and laborers than is claimed to exist under municipal-ownership at the present time. Taking these several points into consideration, it does not seem probable that even the keenest minds in the field of public utilities would be retarded by a gradual introduction of municipal-ownership. The field of private industry will still exist for those who prefer it; but to insure success, private industry will require higher efficiency than at present.

Again we wish to say that with a thorough system of high school education, the national character will be strengthened. This stronger national character will not lead to an undesirable uniformity of thought; on the contrary it will give freer play to individual talents, and will lead to a fuller expression of individuality.

By the middle of this century our struggle for wealth will no longer be a matter of life consuming battles, and the questionable development which results solely from such battles may have largely disappeared. The hard and unfair battles of industrial and commercial competition will be of less and less value as thorough secondary education becomes more universal. These battles will be displaced by a finer but

no less difficult effort, the effort to deserve and to receive the confidence and respect of one's fellow men. Under these new conditions we shall have time to give more attention to our health; time for a broader and more even devel-

opment of our minds; time for the better training of our children, and time to spare for the happiness of others. These unquestioned gains will result in a stronger individuality.

WILLIAM THUM.

## THE GROWTH OF A SOCIAL NERVOUS SYSTEM.

BY ALLAN L. BENSON.

**T**RUTH has been defined as that which will fit every other truth in the world. The tenon of a lie may fit the mortises of many truths, but it will not fit them all. So it is with the lie of innocent ignorance that we call error. However plausible such error may be, it will sometime be tried in a mortise in which it will not fit, and thus will its real nature become known.

It is just as certainly true that all truth tends to confirm itself. Geology tends to confirm chemistry, mathematics tends to confirm astronomy, and the falling apple proclaims again and again that all bodies have a mutual attraction for each other. When dissimilar assertions repeatedly testify in behalf of each other, the best of reasons is afforded for believing that all of the allegations are true.

In the latter half of the nineteenth century, Darwin and Marx evolved radical theories regarding two dissimilar subjects of world-wide concern. Darwin found the most civilized part of the earth peopled with human beings who claimed a clay-man as their common ancestor. He shattered this man of mud, and, when he left the world, the protozoa sat enthroned upon the remains of Adam.

Marx found the world committed to individualism. No man conceived that his interest lay in looking after anybody but himself. It was regarded as entirely proper for one individual to profit from

the misfortune of another. The accepted method of improving the mental, moral, and material welfare of the mass of individuals was to set each individual to fighting for himself, on the theory that the status of the mass could not fail to be satisfactory, if the condition of each of its members was the object of governmental solicitude. In short, the theory of social development took little cognizance of society as a whole, except in so far as the penal laws were concerned. Everywhere it was taught that society should work together to punish its foes; nowhere was it taught that it should work together for itself. Much less had it ever been suggested that the greatest permanent welfare of the individual could be brought about, not by aiming beneficent laws at the individual himself, but by directing them at the great mass of human beings of whom he was but one. It was the day of extreme individualism. "Let every man have the greatest opportunity to do for himself," was the cry. "Each man for himself—the devil take the hindmost," was the echo.

Marx challenged this view—challenged it as boldly as Darwin challenged the belief that Adam was our first ancestor, and that God had made him in His own image out of mud. Precisely as Darwin had declared that the physical body is made up of cells, Marx declared that the social body is composed of individuals.

He declared that these individuals are as inter-dependent as are the cells that compose the physical body, and, in effect, that it was as absurd to expect health and symmetrical development in the social body by setting each of its individuals to fighting each other in competitive warfare as it would be to expect such conditions to arise in the physical body by setting the lungs to fighting the liver, the heart to fighting the brain, and the stomach to fighting the eyes. If he had wished to use an anatomical illustration to show what the physical body would be if it were operated on the plan laid down for the social body, he might have suggested that a heart that chanced to be stronger than the other organs in the same body might, in the competitive warfare over the food taken into the stomach, secure such an undue proportion of the nutriment that it would become gorged with fat, and of monstrous size. And, if he had wished to extend the illustration, he might have said that fatty degeneration of the heart produces death—death not only to all the other organs, but death to the whole body, including the heart itself.

Marx's theory was, in short, that the social body is as real in the realm of economics as is the physical body in the sphere of fact with which Darwin dealt, and that the greatest permanent welfare of each of its cells—its individuals—can be suberved only by aiming to subserve the welfare of the body as a whole. And, in so saying, he only marked out a sociological path that ran parallel with the biological route that Darwin blazed.

The intelligent part of the world knows what has been the result of the Darwinian theory of evolution and the Marxian theory of social development. The Darwinian theory had to combat little except ignorance, and, has already found all but universal acceptance. The Marxian theory has had to combat both ignorance and greed. It has not yet

found universal acceptance, but it is steadily pushing its way. Already we have some slight conception of what is meant by such phrases as: "All for one and one for all"; "from each according to his ability; to each according to his needs."

It is the purpose of the present writer to suggest, if not to demonstrate in this article, that the Darwinian theory of evolution and the Marxian theory of social progress have confirmed and corroborated each other in one way to which attention has not been called, so far as he knows, up to this time. We all know the belief of Darwin that, in the beginning, all life resided in a single cell; that this cell had no nervous system and was therefore insensible both to pleasure and to pain; that it became, by innumerable sub-divisions and a long line of evolutionary processes, a human being who had a nervous system and *could* feel. And, having in mind the Darwinian theory of the survival of the fittest, we can readily understand how it came about that all human beings now have nerves. Somewhere in the line between the one-celled organism and the modern man came an animal that developed the germ of a nervous system. When its body was attacked, and its existence perhaps imperiled, it was able to feel the pain caused by the attack, and perhaps to save its life by moving away. Of the millions of one-celled or, at least few-celled animals that existed at that time, probably a number developed, practically simultaneously, a slight capacity for feeling. The animals that possessed this faculty, even to a small degree, instantly had an advantage, in the struggle for existence, over all animals that had no nerves to warn them when their bodies were in danger from exterior sources. And, thus it came about in the long run, that the organisms without nerves were born down by their superiors, and to-day no child is born without these tingling fibers in his body.

Now come the facts which, as the

present writer believes, tend to reënforce the theory that the individual is not the social ultimate—that above and beyond him towers the social organism that bears the same relation to him that the physical body does to one of its cells. And, let the truth of the Marxian theory be tested by ascertaining if it fit into the mortise of another truth—the Darwinian theory.

We have seen how man's physical body gradually developed within itself a nervous system. It has been made plain to us that the possession of nerves was a tremendous protection to the body, giving to those who possessed them such an advantage over their fellows that, while all the early forms of life were without nervous systems, not one of them has now a descendant in the human race.

*Is it not plain that the same evolutionary steps are taking place within the social organism that gave the physical body, for its protection and development, a nervous system? In other words, is not the social organism developing the capacity to feel?*

Let us see. We know that in the early days of the human race, there was no such thing as social consciousness. An injury done to one was not regarded as an injury done to all. The savage, living in a sparsely settled country, had no concern for anybody's welfare but his own. The presence in his vicinity of robbers and murderers was a menace both to his life and his scanty possessions, but of this fact he had no adequate comprehension. He had not been murdered or robbed and felt no danger. In other words, the social organism, then in its infancy, had no nervous system, and there was in him no tingling chord to sound a warning. He was living in what might be called the protozoic stage of the social organism—an inexact comparison, but perhaps illuminating, nevertheless.

Then came the time when a small minority of those wandering barbarians

conceived dimly the idea that no one's life or property was safe so long as any one's life and property were unsafe, and out of this faint realization gradually came the tribal era—though not, if we may judge from present-day opposition to evolutionary processes, without a struggle. *And, thus grew the first nerve of the social organism.*

It would be idle to fill in, in detail, the gap between that day and the present. Every person of intelligence knows how we have acquired—gradually, but nevertheless surely—new social nerves. The whole social body has developed the capacity to feel certain kinds of injuries, even if inflicted upon its remotest part. Murder, for instance, being one of the oldest crimes, arouses in every one a certain sense of wrong, even though the victim be unknown to him. Nerves have also been developed that send through the social body the same message of pain when the injury comes in the form of highway robbery, or arson—other crimes with which we have long been familiar.

But when the social body is attacked in a way with which it is not familiar, no sensation is felt at first—the protozoa felt no pain when first attacked. But as necessity develops a nerve to carry the message to the seat of social consciousness, a dull sensation of pain is felt, just as the social body now feels a sense of discomfort when it becomes conscious of some new example of trust extortion, or of another legislative body corrupted by corporation criminals. We all feel a vague sense of outrage, in much the same fashion that a sleeping giant might be expected to toss about on his cot if one of his molars were growling and slumber hung over him too heavily to enable him to realize the cause of his discomfort and seek a remedy. But, except in rare instances, we do not take effective action to stop the robbery, as we should do if it were some primitive form of theft that had developed a nerve that would make us jump with pain.

We know something is wrong, but the nerve that brings us the message has been but so recently developed that it does not form as good a conductor as it will when longer use will have brought about the strength and growth that come from exercise.

That such a nerve exists is, however, proof of progress toward the acquirement of a social nervous system. There was a time when such wrongs produced within us no sensations of distress. There was even a time when the selling of one's vote was generally regarded merely as a cunning, and perhaps almost a humorous form of thrift. In fact, there are still some human beings who believe that the sale of their ballots is a legitimate source of revenue, and to whom ballot-box stuffing brings no twinge because neither by inheritance nor by personal experience have they any familiarity with the principles upon which free government is based. Yet, the fact that the number of such persons is constantly diminishing, and the further fact that public condemnation of such persons is steadily becoming more severe prove that this social nerve is growing and justify the expectation that it will eventually reach the point where it will be able to carry a message that will rouse us to action as surely as do the nerves that surround an ulcerated tooth.

Many more facts might be cited to prove that we are developing a social consciousness, a capacity for feeling social wrongs and a tendency toward considering the public welfare paramount. It is the contention of the present writer that, by evolutionary processes, we are becoming the possessors of a social nervous system, just as man's physical body became endowed with such a means of providing for its own protection and development. It is not suggested that the sensitization of the social body is proceeding with such rapidity that acute pain will soon follow all kinds of acute injuries; to do so would be to fly in the face of Nature

herself, who, in providing man with a nervous system, has not yet, after millions of years, enabled him always to know when he is being injured, and to trace the injury to its source. All physical illness is due to previous injury—dietary or other—yet how many of us are able to feel all the injuries we are inflicting upon our bodies to-day that must inevitably make us ill to-morrow? We feel only oft-repeated assaults.

The development of the social nervous system may therefore not be expected to reach sudden completion. But it may be expected to reach ultimate completion and ultimate perfection. Such completed development may come at a time so remote that the age in which we now live will seem as distant to those who are to follow us as the age of the protozoa now seems to us; or it may come sooner. But, if like causes, operating under like conditions, produce like effects, the time will come when the social organism will be as well equipped with nerves as is the physical body; when an injury to one individual will bring the eager aid of all; when no one will seek his welfare at the expense of the others, or of any other, and when every part of the organism will harmoniously coöperate with every other part for the good of the whole.

And, since the social body is plainly following the evolutionary course of the physical structure, why should it not be so? No part of the physical body is too small to have, when attacked, the assistance of every other organ in its work of rehabilitation. A pin cannot be stuck deeply enough into a toe to cause a twinge of pain without causing the heart to beat a little faster so that the extra supply of blood in the toe may assist in repairing the injury; the breath comes more rapidly, to the end that a more thorough oxygenization of the blood may make it more effective in its healing work; and all because Nature knows that an unattended toe might mean a gangrened toe—and a dead body. Nature permits no "individual-

ism" in the human body—no exaltation of self, no indifference to the welfare of others. The moment she finds a body in which there is "competition" among the various organs, she kills either the competition or the body, destroying both the "successful" organs and those that were unable to get what belonged to them.

When the social nervous system shall have become more fully developed, we may also expect to see the abandonment of all attempts to provide favorable environment for the individual by legislating as if he were a social unit instead of an infinitesimal fraction of the real unit—the collectivity. Nature does no such foolish thing. She exalts the body above any of its cells, and thus secures the greatest good of the cells themselves. She will fling away an eye, if need be, to save the other. She will let both legs be taken off, if necessary, if thereby she can only keep the heart beating a little longer. In crises, she has the greatest contempt for individual cells; and yet, when the life of the body, which is her great concern, is not at stake, she is the tender mother of all the organs. So shall the social body some time seek its welfare—when it gets a full set of vigorous nerves.

A long time to wait? Who wants to wait! Surely the agitators and "undesirable citizens" of to-day need have no concern. They will be represented in the world when it has at last learned to live. In fact, no other kind will have any representation. Only the elect of the world's infancy have descendants here to-day, else the progress of the geometrical ratio, as applied to population would have long since covered the earth with uncountable billions. A man who rebels against social injustice shows by his very act that he has within him a little of the fibre that is to make up the nervous system of the social body. In the struggle for existence, he therefore has an advantage—in the long run, at any rate—over an individual whose lack of social nerves makes him too stupid to know when he is being wronged. Fitness to exist implies both the desire to be just to others and the desire to protect one's self—and inability to become fit insures ultimate annihilation.

It is therefore fairly plain that the reformers and agitators are destined to inherit the earth, though it is difficult to fix the exact time when they will take possession.

ALLAN L. BENSON.  
*New York City.*

## VACCINATION AN EMPIRICAL ART.

BY J. W. HODGE, M.D.

TO THOSE physicians who have studied the subject of vaccination with a mind emancipated from prejudice, and who have been able so far to free themselves from the trammels of tradition, early education, custom and authority as to be capable of independent thought, it should be obvious that the vaccinator's art is of all arts the most devious, empirical and uncertain.

It is, I believe, conceded by all physicians and scientists who have investigated this subject, without having pecuniary interest therein, that vaccination has no scientific grounds on which to rest its claims. It has been clearly demonstrated by such distinguished scientists as Alfred Russel Wallace, LL.D., F.R.S., Charles Creighton, M.D., A.M., and Edgar M. Crookshank, M.D., A.M., that both

the theory and the practice of "preventive" vaccination are utterly defenseless against attack from scientific inquiry. The mystery of conserving health by inoculating at frequently repeated intervals into the bodies of healthy people the products of disease, has never attained to the dignity of a science.

The vaccine theorist attempts the unreasonable and impossible task of reaping a harvest of health by sowing broadcast in the bodies of the rising generation the seeds of disease. Vaccination is a senseless device for avoiding a filth-disease without regard to the removal of its contributing causes—a futile attempt to cheat nature. The vaccinator says to the healthy child: "Come to me and I will give you a disease wherewith I shall so hoax nature that henceforth you may ignore her laws by living in unsanitary surroundings and small-pox shall not catch you." But can nature be swindled or hoaxed? We occasionally see an apparent triumph over her laws. We do wrong and fancy that by some cunning device we may evade the penalty; but ere long we discover with dismay that the consequences were only concealed, or delayed, and we are required to pay the uttermost farthing. The practice of vaccination is regarded by the world's foremost sanitarians as an irrational attempt to cheat outraged Nature, a futile effort to escape a filth-disease without removing its contributing causes.

Vaccination is a rite kindred to incantations, amulets, prayers and other superstitious performances whereby it was vainly hoped to circumvent or suspend the immutable order and sequence of natural events. All tricks like vaccination are doomed to inevitable failure and disappointment. Intelligent people can not bring themselves to believe that health is to be conserved by defiling the blood and depressing the vital forces by the implantation of infective animal poison into the healthy body. To intentionally inoculate into the circulation of

a healthy person the products of disease, either of man or beast, is to set at naught the fundamental principles of hygiene and sanitary science as at present understood.

The "lymph" treatment being devoid of anything like a scientific basis, those who practice it assume the *rôle* of the common charlatan, in that they implant into the circulation of healthy human bodies the effete products of diseased animal tissues without knowing either the original source or the composition of this complex animal poison, or its ultimate effect upon the human economy.

Ask the vaccinist to define the complex disease-products which he styles "pure calf lymph." He cannot do it. Ask him how dangerous impurities in vaccine "lymph" are to be detected and guarded against. He cannot tell you. Ask him what strength or volume of dosage of the vaccine poison should be administered, who may need it and who may not. He remains as silent as a sphinx. Ask him for what period of time so-called "successful" or "efficient" vaccination protects. If frank and truthful he will answer: "I do not know." Every candid physician must confess that the whole subject of "preventive" vaccination, like the Black Art of antiquity, is shrouded in ignorance, doubt and mystery.

Notwithstanding the fact that vaccination has been practiced for more than one hundred years, nobody has yet been able to explain of what vaccine virus consists.

Stocks of vaccine "lymph" have been obtained from many and anomalous sources, including grease on the heels of ill-kept horses, sores on the teats and udders of milch cows caused by infection from the hands of syphilitic milkers; human small-pox passed through the cow's system; horse-pox, sheep-pox, goat-pox, donkey-pox, swine-pox, elephant-pox and cattle-plague.

Prof. E. M. Crookshank, M.D., A.M., author of the most exhaustive work

extant on *The History and Pathology of Vaccination* says:

"I must state most emphatically that we do not know the nature of the *contagion* of cow-pox or of any of the diseases from which so-called 'vaccine lymph' has been obtained. Lymph for vaccination has been over and over again obtained by inoculating calves with human small-pox. . . .

"On the other hand, 'lymph' producing the familiar appearances of vaccination has been obtained by attenuation of small-pox without resorting to the calf as a medium of cultivation; and similarly, lymph for the purpose of vaccination has been raised from horse-pox, sheep-pox and cattle-plague."

The subtle poisons contained in the compounds of diseased animal matter, termed vaccines, are of unknown nature, virulence, variety and composition. Nobody can know what effect any of these viruses will have on any particular individual until after the experiment has been tried. The clinical test is the only criterion in such individual case.

The admittedly unknown origin, nature and composition of the mixture of human and bestial contagia miscalled "pure calf lymph" places this dangerous commercial commodity in the category of quack nostrums, where it properly belongs. Vaccine "lymph" is a commercial commodity of which there are many varieties. Physicians of to-day buy their vaccine stock from those who make merchandise of the stuff, on the simple dictum of the manufacturer that his particular strain of vaccine dope is the proper one to use. Commerce has usurped the field here as elsewhere, so that the doctor who is a "middle man" between the vaccine dealer and the vaccinated, has absolutely no means of knowing anything definite about either the nature or the composition of the vaccine stock he uses. The physician not being at the fountain-head of the "lymph" manufacturing enterprise has to take the alleged "purity" of the stuff

on trust, as it cannot be verified by analysis. What doctors are doing when they inoculate "pure calf lymph" into the healthy human body they do not know, nor does any one know. The original source, the nature and the composition of the stuff he uses are involved in impenetrable obscurity.

The theory of protecting the healthy human body from a filth-disease (small-pox) by defiling it at frequently repeated intervals with effete animal poison is so utterly preposterous, so antagonistic to every ascertained principle of sanitary science, and so diametrically opposed to the canons of common sense that one is amazed to find presumably intelligent people grasping at such a straw as cow-pox to save them from small-pox. The boundless credulity of mankind is amazing and has been epigrammatized by an American humorist in the following words:

"The absurdity the human race can't swallow has n't yet been invented."

Prophylaxis against small-pox and other infectious diseases is to be realized through the attainment of health, not by the propagation of disease. The only real means we have against small-pox and other allied disorders come through our knowledge of the laws of hygiene and sanitation.

If municipal health departments would devote a small fraction of the public funds which they are wont to squander on vaccination to improving the conditions of life in crowded localities by cleaning up filthy quarters in which the contagion of small-pox and other filth diseases thrive, we would soon be able to "stamp out" not only small-pox, but also cholera, diphtheria, typhoid fever, and other diseases that thrive under filthy surroundings.

It is a subject for melancholy reflection that human nature is so easily deluded that even the more intelligent classes of the most intelligent people may frequently be imposed upon by the rankest charlatany. There appears to

exist in human nature an inherent proneness to great national delusions. Men who as individuals are cautious, watchful and wary, will collectively swallow with open-mouthed credulity the most glaring absurdities and contradictions, while the public press which ought to be the detector of such delusions, will frequently stoop to be their instruments. Popular belief in vaccination is an epidemic delusion analogous to belief in witchcraft. The class of people who were carried away with the one, and the evidence thought to be conclusive, exhibit singular analogies and affinities with the other. The popular belief in witchcraft which prevailed for more than one hundred years was no more devoid of a rational basis than is the modern belief in vaccination.

It is universally conceded by vaccinologists and pathologists that there exists no consensus of opinion as to the nature, pedigree or composition of any stock of vaccine substance now in use. Notwithstanding this admission of ignorance on the part of the entire medical profession, a certain class of doctors indiscriminately inoculate these complex products of disease into the wholesome bodies of defenseless children under the plausible pretext that the stuff is "pure calf lymph," is perfectly harmless and will protect from small-pox, without removing its contributing causes.

All alike, young and old, small and large, strong and feeble are promiscuously subjected to the same cruel and senseless treatment by the vaccinator. The cow-poxer is a reckless routinist who treats all classes of the population precisely alike.

The vaccinator cares nothing for individuality, idiosyncrasy, temperament, condition of life or age of his subjects. This routine practice of inoculating all alike with the same dangerous and filthy product is no more reasonable than the quackish operations of the common mountebank who vends and dispenses his concoctions to the credulous rabble

on the public street corner. Such are the modifying influences of age, constitution, personal idiosyncrasies and habits of life that no conscientious intelligent physician would think of treating all his patients precisely alike even if they all had the same disease. The vaccinists, however, under the blighting and blinding influence of a venerated tradition inherited from an age of ignorance and superstition, indiscriminately inoculate into the bodies of all alike the complex undefined products of diseased animal tissues. They do this to make people sick lest they should catch small-pox, a disease which no physician on earth is wise enough to foretell that they would ever have even if exposed to its infection.

The vaccinists are forced to admit that what they do *not know* about vaccination, and the effects and *modus operandi* of vaccine virus greatly exceeds what they *do know*. The only quite certain thing admitted by all, even by the most rabid advocates of vaccination, is that it not infrequently causes death. The reason for this uncertainty lies in the fact that the whole theory of "preventive" vaccination is based upon ignorance, credulity and conjecture, and is wholly at variance with the fundamental principles that govern the physician in the management and control of other maladies of an infectious nature. Instead of poisoning the life current with the corrupt products of diseased animal tissues on the approach of other forms of infection, physicians enjoin the most careful attention to cleanliness and right living; and the avoidance of everything that tends to the impairment of health; but when small-pox approaches the vaccinators at once busy themselves, disseminating the contagion of disease among the people, thus rendering them sick and debilitated at the very time when vigorous health is most desirable and essential as nature's prophylactic against infection. Robust health protects from infection as nothing else can protect. The absurd theory that infec-

tion can be warded off with the implements of disease and death is too preposterous to merit a moment's serious consideration of a rational mind. The theory of vaccination is a bastard monstrosity, the ill-begotten offspring of ignorance and credulity.

The confused medley of theory and practice called vaccination has absolutely no scientific basis, no legitimate or proper place in preventive medicine, in hygiene or in therapeutics. The preposterous doctrine that by poisoning the blood of the whole human race at the very source and fountain of life with the effete poisonous products derived from the diseases of men and beasts, is too revolting and degrading to merit the approval of a civilized people. Belief in this curious and absurd medical dogma has been the means of fostering a disregard for cleanliness by leading people, to overlook the real cause, and to neglect the true preventive (cleanliness) of smallpox. Like its cognate predecessor, variolous inoculation, vaccination belongs to that fatal illusory pseudo-science which rejecting the teaching of reason, observation and experience rests on dogma and creed, which in other departments of sociology have been responsible for as many evil consequences as vaccination has in medicine. The legitimate aim of rational therapeutics is to restore the bodies of the sick to a state of health, and the province of hygiene is to maintain that state of health by a salubrious environment. The vaccinator ignores these cardinal duties and rashly undertakes to modify our healthy robust bodies by implanting therein the poisonous products of disease in order to adapt them to an insalubrious environment. So-called "successful" or "efficient" vaccination is nothing less than the purposeful implantation into the blood of the presumably healthy body of the virulent products of diseased animal tissues, with the result of inducing in the vaccinated actual systemic disease. The performance of this disease-bearing oper-

ation, in the very nature of the case violates the basic principles of modern aseptic surgery, the legitimate aim of which is to *remove from* the organism the products of disease, and not to introduce them. The chiefest aim of the modern surgeon is to make and treat wounds aseptically. The careful operator employs every means at his command to clear the field of operation of all bacteria. He uses every available resource of the marvelously minute and intricate technique of asepsis to prevent the entrance through wounded tissues into the circulation of all morbid agents before, during and after an operation. He fears sepsis as he dreads death; and yet under the blighting and blinding influence of an ancient and venerated medical doctrine inherited from his ignorant forbears of a pre-scientific age he will deliberately infect the wound made under strictly aseptic precautions by intentionally implanting therein the undefined disease-products derived from the bodies of sick beasts upon which human maladies had been inoculated. Think of the grotesque absurdity of deliberately poisoning the pure blood of a healthy babe in this era of aseptic surgery and sanitary science with the decayed products of diseased animal tissues! Is it possible for inconsistency to go farther than this?

Although at one time a confiding dupe of the unreasonable hypothesis that health may be improved upon by the incorporation of disease matter into the healthy organism, I am now among its inveterate opponents. I regard the Jennerian doctrine as one of the gravest and most fatal blunders into which the medical faculty has ever stumbled. Modern belief in vaccination is viewed by many sanitarians as a survival of superstition in hygiene; however a small number who disavow all belief in other unsanitary devices for the preservation of health, have been unable to sever the traditional ties which bind them to this barbarous rite, and therefore still

cling blindly and tenaciously to the venerated "tradition of the dairy maids" of Gloucestershire. How any logical mind in this era of sanitary enlightenment can assent to the dogma that through the propagation of disease, health may be purchased is beyond my comprehension. Such cases furnish interesting studies for the student of psychology. Of course Dr. Edward Jenner knew nothing of hygiene in the scientific sense of that term. This science was revealed since his time; but it is noteworthy that in none of his publications or writings is there any anticipation of the truth that has proved so fruitful in our modern experience, namely, that ill health indicates ill methods of living and that the misery resulting from disease is only remediable in so far as we remove the conditions favoring disease and predisposing to it. Whilst of such truth Jenner knew nothing, he should have known something. It lay plainly before him that small-pox was an affliction of the poor, and of the prosperous so far as they shared the conditions of the poor, but he left no testimony that he ever recognized this obvious fact. On the other hand, he fondly cherished the delusion that various diseases from which humanity suffered were derived from association with brute animals and that in this way small-pox originated in cow-pox, which in turn came from horse-grease. Pointing to a horse with greasy heels, Jenner said to his nephew, "There is the source of small-pox."\* Jenner declared that horse-grease cow-pox was the only genuine life-preserving vaccine.

The shifting position of the vaccinator is provided with an interminable series of back doors and loop-holes through which he can always escape in a vicious circle. The following are some of the shifty expedients he resorts to when confronted with the flat failures of vaccination to protect its subjects from small-pox: If a person who had been

\*Baron's *Life of Jenner*, vol. 1, p. 185.

"recently" and "successfully" vaccinated takes small-pox, as frequently happens, the following "explanations" are available.

1. If the post-vaccinal small-pox is severe in character it is because the virus used was not "good," or because the operation was not "properly done," or because the patient was vaccinated too recently (*i. e.*, too late) after exposure to the variolous infection.

2. If, on the other hand, the attack of post-vaccinal small-pox happens to be mild in character, it is diagnosed either as chicken-pox or varioloid.

The unlimited elasticity of these excuses becomes obvious when it is remembered that there is no agreement among vaccinists as to what constitutes "good" virus or what is understood by "properly done."

The case of the pro-vaccinists depends mainly upon certain hospital statistics which are designed to show that unvaccinated or "imperfectly" vaccinated subjects suffer more frequently and more severely from small-pox than do those who have been "successfully" or "efficiently" vaccinated; and that re-vaccinated persons, especially doctors and nurses, enjoy a special immunity. I shall point out that these statistics are unfortunate as proof for two reasons: first, the statistics are prepared by the advocates of vaccination and that fact makes the evidence *ex parte*, and so invalidates it; secondly, these statistics are vitiated as a whole by the fact that there is no authoritative definition of what constitutes "successful," "efficient," or "perfect" vaccination, and hence there is an ever "open door" through which the vaccinist can readily escape whenever small-pox attacks the vaccinated. All the apologists for vaccination have to do is to say that these cases of post-vaccinal small-pox could not have been "properly" or "efficiently" done, and accordingly exclude them from the list of vaccinated cases. Under this beautiful arrangement it is quite

obvious that a "properly" vaccinated person can never have small-pox. When a vaccinated person on exposure to small-pox infection does not catch the variolous disease his escape is positively attributed to vaccination, even if the Jennerian rite had not been performed within a period of forty years. If, on the other hand, a recently vaccinated person takes small-pox the claim is at once made that "but for his vaccination the attack would have been worse." When a duly vaccinated person suffers a severe attack of small-pox it is adroitly explained that the protection had "run out."

When it is recalled that there is no agreement among vaccinologists as to the length of time vaccination protects, the flimsiness of this pretext becomes obvious: These and many other equally lame excuses are in frequent requisition by the foxy apologists for vaccination. In compiling pro-vaccination statistics the promoters of the Jennerian doctrine go about the matter after the following fashion: If a person has been vaccinated but once and escapes small-pox, it is reported that he was "successfully" vaccinated; but if he had been vaccinated a score of times on separate and different occasions, and thereafter took small-pox he had not been "successfully" vaccinated, and all official reports place him in the unvaccinated lists. No matter how often vaccine "lymph" had been implanted into his circulation, if he took small-pox thereafter he had not been "successfully" vaccinated. If a vaccinated person takes small-pox and survives the attack, his recovery is positively attributed to vaccination; on the other hand when a person who had been recently and "successfully" vaccinated contracts fatal small-pox the vaccinist's claim is that the fault was not with the vaccination, but somewhere else.

So we see that if one suffers severely from small-pox after "successful" vaccination he has the satisfaction of knowing that the protection had "run out,"

that the virus was "impure," or that the operation had not been "properly done." Of course this "knowledge" is a source of great consolation to the patient and his friends.

When, as has frequently happened an unvaccinated person has had small-pox in its mildest form, it is at once explained by the vaccinist that the patient's ancestors must have been vaccinated and the resultant immunity transmitted to the progeny.

If, as has often been the case, an infant at the accession of the vaccinal disease is seized by fatal convulsions the vaccinator denies with effrontery that the vaccine operation could have been the cause and invents another on the spot.

When a previously heathly child on being vaccinated develops fatal sepsis, tetanus or erysipelas the vaccinator at once detects that his instructions regarding the care of the vaccinal wound were not strictly complied with; or that some important error in regimen was committed; or the patient was too much or too little exposed to the air.

If small-pox becomes epidemic the vaccine theorists explain that it was through neglect of general vaccination, but on the disappearance of the epidemic they childishly exclaim: "See what vaccination has done!"

After the disappearance of an epidemic of small-pox it is dogmatically asserted that vaccination "stamped it out."

The foregoing are but a few of the stock apologetics in common requisition for vaccinal failures and disasters.

If you were vaccinated and escaped small-pox the virus was "good"; but if you contracted the disease the virus was "bad." The cow-pox empiric never hesitates to make positive declarations, and is never at a loss for pretexts to cover up the numerous failures of his pretended infallible nostrum.

J. W. HODGE.  
Niagara Falls, N. Y.

## MEN, WOMEN AND BOOKS OF THE HOUR.

**Hon. Walter Clark, LL.D., Chief Justice of North Carolina.**

ONE OF the leading Southern statesmen who has long held a high place in the affection of all friends of genuine democracy, is the popular Chief Justice of North Carolina. Judge Clark is a graduate of the University of North Carolina, holding the degrees of LL.D. and A.M. He was judge of the Superior Court of North Carolina from 1885 to 1889. From 1899 to 1902 he held the position of Associate Justice on the Supreme Bench, and from 1902 he has been the Chief Justice of the State, having been elected to the highest office in the gift of the people of his commonwealth by the largest majority ever given to a public servant, notwithstanding his election was aggressively opposed by the tobacco trust and the railways.

Judge Clark is a man of fine literary attainments, a student of broad culture. Among his literary works we mention the following: *The Annotated Code of Civil Procedure*. He translated from the original French Constant's *Memoirs of Napoleon*, and has compiled and edited the *North Carolina State Records* (17 volumes).

Judge Clark is an old and valued contributor to THE ARENA. Several years ago he visited Mexico as special commissioner for this review where he was cordially received and became the guest of leading statesmen. No public servant in the country is more justly entitled to the love and confidence of the people than is Mr. Clark.

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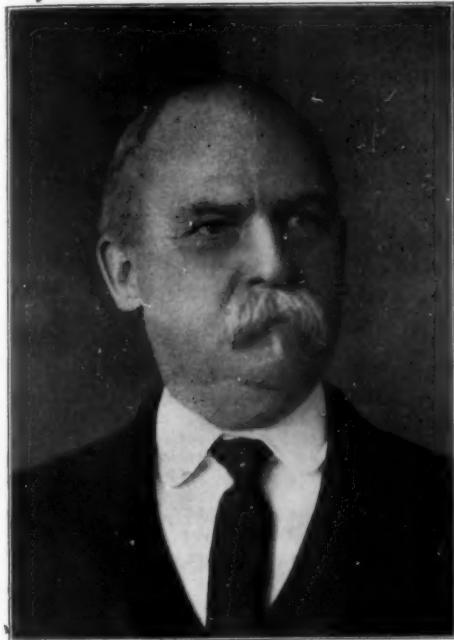
**Otto Pfleiderer: A Profound Liberal Leader of Progressive Evangelical Thought.**

ONE OF the most interesting and striking of the many great thinkers from the Old World who attended the International Congress of Religious Liberals recently held in Boston, was Professor Otto Pfleiderer, the eminent German Protestant theologian and philosopher who is probably the leading representative of the liberal theological movement within the evangelical churches on the Continent of Europe.

Professor Pfleiderer was born at Cannstadt, in Wurtemberg, in 1839. He studied under Baur at Tübingen, after which he held a pastorate for a short time at Heilbronn. His fine scholarship, the fact that he always insisted on going to the root of a subject and making a profound study of any question he essayed to discuss, before venturing its elucidation, and the clear and masterly manner in which he presented what he conceived to be the truth, were early evinced in his writings, and as a result he was soon called to the chair of theology in the University of Jena. Here a series of papers on New Testament Criticism and the Johannine and Pauline theology attracted the attention of the leading thinkers throughout Germany and in other lands, and in 1875 he was called to the chair of systematic theology in the University of Berlin. He delivered the Hibbert Lectures in London in 1885, and the Gifford Lectures in Edinburgh in 1894.

His work is profound and fundamental in character. He accepts truth for authority, and not authority for truth. But at the same time he is probably the most deeply religious great thinker on the Continent of Europe. He is broad and catholic in temper. All his writings are marked in an eminent degree by the judicial spirit, and he possesses that which is very rare among the German philosophers and thinkers,—a clear, luminous and fascinating style. Two of his later and principal works have been translated and published in America, *Christian Origins and Religion and Historic Faiths*, the latter consisting of the course of lectures delivered to immense congregations in Berlin during last winter. Among other of his important works are the following: *Die Religion, ihr Wesen und ihre Geschichte, Moral und Religion, Die Ritschl'sche Theologie kritisch beleuchtet, Geschichte der Religionsphilosophie von Spinoza bis auf die Gegenwart*, and *Religionsphilosophie auf geschichtlicher Grundlage*.

Professor Pfleiderer came to America in order to attend the International Congress of Religious Liberals and also to deliver lectures at Harvard University and the Brooklyn Institute.

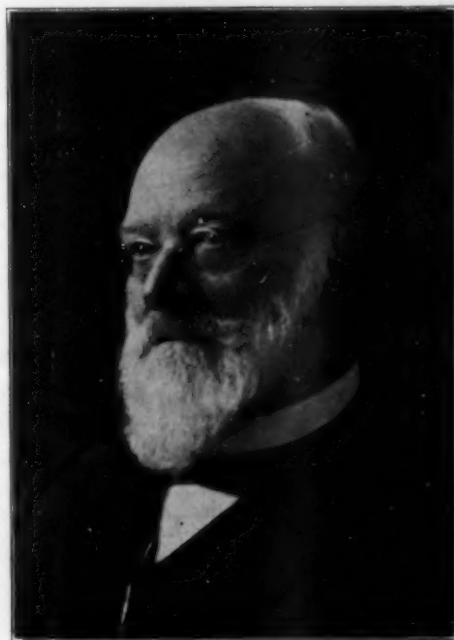


HON. WALTER CLARK, LL.D.

**David Graham Phillips.**

DAVID GRAHAM PHILLIPS, the author of *Light-Fingered Gentry*, one of the most notable novels of the season, is a fine type of the serious-minded, patriotic young literary men upon whose shoulders more than perhaps any other class the future of democracy depends. Mr. Phillips is a native of Indiana, the state that has been termed the Massachusetts of the Middle West, owing to the number of gifted writers she has given the nation in recent years. He was born in Madison, Indiana. His father was a prominent banker of the town, but a man the antipodes of the "light-fingered gentry" so vividly described in Mr. Phillips' latest novel. He was one of the old-time honorable and conscientious citizens who strove to live worthily and thus honor his state and the great Republic. He was a life-long Republican in politics, but possessed none of the narrow spirit of partisanship that marks so many citizens. He did not wish to warp or unduly influence the mind of his son. One day the father took the boy into his great library and showed him his books. "Here is the library and here you will find many fine works. In this section are the histories

of the world, and you will find histories one of the most valuable kinds of work to carefully read." He left the boy to feast in this fine storehouse of the best literature. Like the most sensible Americans, he gloried in our common schools and sent his son to them. Later David went to Du Pauw University, and from there he went to Princeton College, from which he graduated. He then entered journalistic work, first in Cincinnati, and later in New York, as an editorial writer on the *Sun* and the *World*. He is the author of a number of popular, interesting and thought-provoking novels. His style is bright and free from suggestion of affectation. He has no plots in his novels, but his stories are so true to life, his characters so real and convincing, that the reader's interest, awakened in the opening sentences, is held throughout the entire story. And the high purpose,—that noble seriousness that marks the writings of men who value their own manhood, gives dignity and worth to all his work. Yet he is too much the journalist to weary his reader with moralizing or preaching. He states facts, uncovers evil conditions with rare power, and makes the narrative teach the lesson or point the moral he has in mind. Elsewhere in this issue we review *Light-Fingered Gentry*.



PROFESSOR OTTO PFLEIDERER



DAVID GRAHAM PHILLIPS,  
Author of "Light-Fingered Gentry."

**A Poetical Gem by James Whitcomb Riley.**

**I**N JAMES WHITCOMB RILEY'S new book of poems, *Morning*, reviewed in the November ARENA, appear several poems that will appeal to the popular taste. Others strike a deeper note and will be prized by the discriminating, such, for example, as the following entitled "Lord, I Believe."

"We must believe—  
Being from birth endowed with love and trust—  
Born unto loving;—and how simply just!—  
That love—that faith!—even in the blossom-face  
The babe drops dreamward in its resting-place,  
Intuitively conscious of the sure  
Awakening to rapture ever pure  
And sweet and saintly as the mother's own,  
Or the awed father's, as his arms are thrown  
O'er wife and child, to round about them weave  
And wind and bind them as one harvest-sheaf  
Of love—to cleave to, and forever cleave. . . .  
Lord, I believe:  
Help Thou mine unbelief

II

"We must believe—  
Impelled since infancy to seek some clear  
Fulfilment, still withheld all seekers here;—

For never have we seen perfection nor  
The glory we are ever seeking for:  
But we have seen—all mortal souls as one—  
Have seen its *promise*, in the morning sun—  
Its blest assurance, in the stars of night;—  
The ever-dawning of the dark to light;—  
The tears down-falling from all eyes that grieve—  
The eyes uplifting from all depths of grief.

Yearning for what at last we shall receive. . . .  
Lord, I believe:

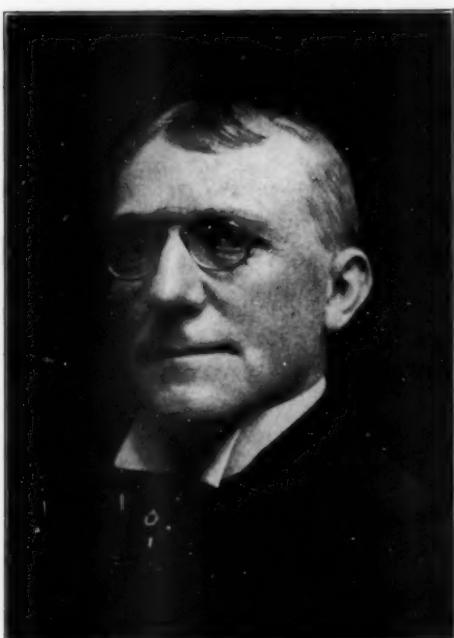
Help Thou mine unbelief.

III.

We must believe:  
For still all unappeased our hunger goes,  
From life's first waking, to its last repose:  
The briefest life of any babe, or man  
Outwearing even the allotted span,  
Is each a life unfinished—incomplete:  
For these, then, of th' outworn, or unworn feet  
Denied one toddling step—O there must be  
Some fair, green, flowery pathway endlessly  
Winding through lands Elysian! Lord, receive  
And lead each as Thine Own Child—even the  
Chief  
Of us who didst Immortal life achieve. . . .  
Lord, I believe:  
Help Thou mine unbelief."

**Saint N. Sing.**

**S**AINT N. SING, the young East Indian journalist and lecturer whose paper on *The Unrest in India: Its Genesis and Trend* appears in this issue of THE ARENA, is one



JAMES WHITCOMB RILEY,  
Author of "Morning."

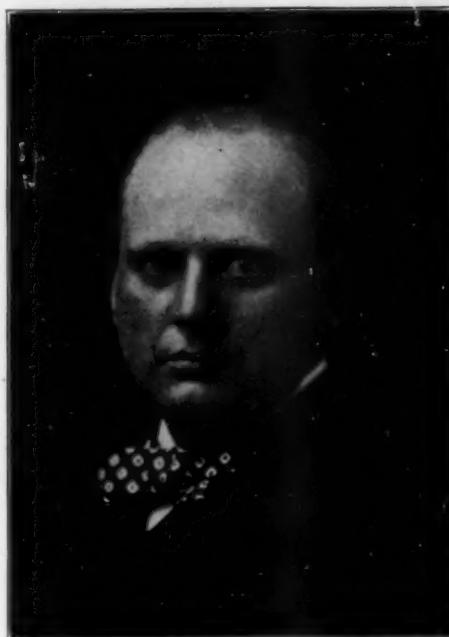
of a number of young scholars of the great brooding mother of Oriental civilization who are making an impress on Western civilization by their earnest and thoughtful presentations of the cause of India. Mr. Sing is a regular contributor of the four leading high-class magazines of India, the *Indian*, *Hindostan* and *Modern Reviews*, and the *Indian World*. He is also a contributor to leading Japanese and Chinese periodicals. He speaks English and many other languages and is at present visiting the United States and Canada.

Herbert Quick's New Novel, "The Broken Lance."

NO AMERICAN novelist has in recent years evinced such surprising advance in literary excellence of his work as Herbert Quick. When one compares *Double Trouble* with *The Broken Lance*, it is difficult to imagine that they are from the same pen. The last-named novel, which has just appeared from the press of the Bobbs-Merrill Company, is a powerful social study that in spite of its gloomy atmosphere, due to its revelations dealing with things as they are in an honest and truthful manner, holds the reader's



SAIN'T NIHAL SING.



HERBERT QUICK,  
Author of "The Broken Lance."

interest in an absorbing manner while vital truths are being presented that must be recognized if the Republic is to be preserved a free, just government, without the shock, waste and ruin of a forcible revolution. This volume is so strong and rich in interest, especially to friends of social advance, that it calls for a more extended notice than it is possible to give in the present issue. In an early number of *THE ARENA*, however, we propose to review *The Broken Lance* at length.

*The Red Reign. The True Story of an Adventurous Year in Russia.* By Kellogg Durland. Fully illustrated from photographs. Cloth. Pp. 533. Price, \$2.00 net. Postage, 16 cents. New York: The Century Company.

DURING the year 1906 Mr. Kellogg Durland traveled through Russia, Poland, the Caucasus and a part of Siberia, in an effort to acquire, as he himself says, as nearly as possible an accurate picture of Russia in revolution. That he has succeeded no one can doubt who reads *The Red Reign*. His picture of present-day Russia is vivid, fascinating as romance, inevitably gloomy in its

details, yet vibrant with a note of optimism, of hope for the future of the Russian masses, that is distinctly encouraging.

Mr. Durland's long years of training as a journalist connected with leading periodicals in America and England, together with his previous exhaustive studies into political, economic and social conditions both in the Old World and the New, make him peculiarly well fitted for the task he has undertaken. During the summer of 1901 he spent four months as a working miner in Fife, in order that he might study at first hand the condition of the coal miners of Scotland, and later he embodied the results of his investigations in book form. In 1902 he made special investigations into the condition of the anthracite coal miners of Pennsylvania, and his revelations in regard to child-labor did much toward stimulating reformative child-labor legislation in this country.

In preparing the present volume Mr. Durland traveled over 20,000 miles, meeting and mingling with all classes of Russian society, including the "intellectuals," the revolutionists, the members of the military organization, the "terrorists," and the peasantry. Everywhere he found conditions which

render revolution inevitable; everywhere the loss of faith in the Czar and his ministers is increasing every day. In summing up the situation in Russia at the present time Mr. Durland says:

"A state eaten with official rotteness; an emperor attempting not only to rule but to do the thinking for 142,000,000 of people; an economic condition of such a character that annual famine falls like a pall over vast areas (in the winter of 1906-7 taking within grasp 30,000,000 of men, women and children); an army spotted with disaffection; a navy almost chronically mutinous; a people held in artificial tranquility, through the terrorism of martial law which now spreads over four-fifths of European Russia; a critical financial situation, impending bankruptcy within and the largest foreign loan in history to eventually meet,—these are some of the elements of the Russian situation of the present time which must be met by reforms involving changes so complete as to amount to revolution."

The thing which more than anything is forcing upon the Russian masses the conviction that a new form of government must be inaugurated, in which the people themselves shall have the determining voice, is the widespread famine which is prevalent among the peasantry throughout nearly all the provinces of Russia. In speaking of this condition Mr. Durland makes the following observations:

"The most terrible part of it all, to me, is that famine in Russia is largely unnecessary and preventable. There is land enough in the country for all of the people—if it were only differently divided, and even a part of that which is now lying idle were placed at the disposal of the people who could and would cultivate it. There is water enough in Russia to defy any drought—if it were only conserved and guided through channels and ditches where it would reach the now dry and parched deserts of starving peasants. But so long as the government persists in staving off this vital issue, famine will be recurrent. The attitude of the government toward this great question is, perhaps, more directly responsible for forcing the country toward civil war than any other one thing. The measures suggested thus far by the government do not relieve the situation materially. The only possible solution to this agrarian difficulty is to allow the peasants more land, and to teach them intensive



KELLOGG DURLAND,  
Author of "The Red Reign."



Copyright, 1897, by The Century Co.

MURILLO'S MADONNA

methods of farming. Hundreds of thousands of acres lie unused, untilled; the peasants can not *buy* it for they have nothing to buy with. They never *will* have anything to buy with until they get a wider opportunity to earn more and to produce more—which can only come with more land. Thousands of them are already bound body and soul for years to come to big land-owners and usurers (who are frequently the village priests). The land, in the fulness of time, must be given to them. And if the government will not consent to this the Duma will 'expropriate' it as the first Duma set out to do—and was speedily dissolved for the effort! If there is no Duma (as there will not be if Nicholas II. has his way), then sooner or later the peasants will have to *take* the land. And that may well mean the French Revolution, or worse, over again."

In the growing knowledge and appreciation of the Russian people of the fact that they can hope for no relief so long as the present autocratic order continues, our author sees the hope for the future; but the struggle will necessarily be a long and bitter one and one in which the nation must necessarily suffer greatly. "Where all standards of public

and private morality are shaken—where rulers and lawgivers are arch lawbreakers—the characters of the individuals living under such a *régime* must suffer. And alas, for the rising generation!"

The book is fully indexed and contains, in addition to the many fine photographs taken by the author, a valuable map of Russia.

This is a work that will interest all students of present-day conditions, and especially those who have at heart the cause of social justice and free government.

AMY C. RICH.

*From Gretna Green to Land's End.* By Katherine Lee Bates. Cloth, gilt top. Illustrated. Pp. 378. Price, \$2.00 net. Postage 20 cents. New York: T. Y. Crowell & Company.

THE AUTHOR of this thoroughly delightful and highly interesting volume is professor of literature in Wellesley College. The work is the result of personal travels over one of the most interesting regions, from either a literary or an historic view-point, that the world offers to the Anglo-Saxon. Much of the land traversed is picturesque and beautiful in the extreme, while a part is unsightly and repulsive, and representative of all that is ugly, hideous, brutal and life-deadening in modern commercialism as it relates to manufacturing. Thus the conditions obtaining, as described in the chapter on "A Group of Industrial Counties," in which Manchester, Lancaster and other manufacturing centers are described, stand out boldly and impress us with peculiar force when placed between the charming pictures of the Lake country and the fascinating description of the ancient rush-strewing ceremony annually practiced in certain parts of the Lake region, on the other hand, and the heart of England, embracing Shakespeare's country, on the other.

The volume is no ordinary book of travels. The author's profession being English literature and her research in history being so thorough as to familiarize her with all important happenings in the country traversed, the volume is at once a vivid literary and historic unfoldment presented with the picturesque and oftentimes beautiful country as a background. Moreover, the writer has brought to her work that enthusiasm and love of her subject that makes vivid her pen



E. PHILLIPS OPPENHEIM,  
Author of "A Lost Leader," etc.

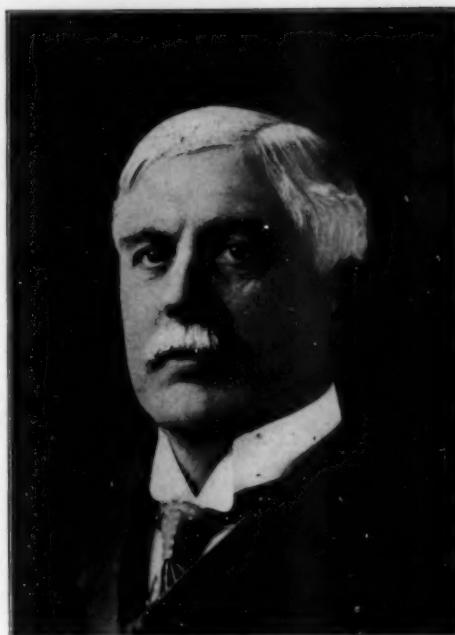
pictures. This is no dry-as-dust volume of travel, no book in which the egotism of the author is satisfied, to the vexation and disgust of the long-suffering reader. Nor is there here any suggestion of the guide-book, with its stereotyped recitals that suggest the automatic machine or the characterless voice of the megaphone guide. No; here are life and enthusiasm united with knowledge and a fine discrimination. He who would travel over this land made interesting by two thousand years of the history of a great people and rendered precious as being the home of so many of our greatest writers and thinkers,—the home of Shakespeare, Ruskin and scores of other literary lights who have contributed in a real way to the intellectual wealth of the world, and yet who finds it impossible to take the trip, will find this volume a veritable garden of delight; while to those contemplating visiting England the work will also be indispensable. The author has written in a popular vein, and the work will appeal to and please the general reader.

There are ten chapters in the book, those dealing with the Border city of Carlisle, the Lake country and the heart of England being of special interest. Yet it is safe to say that few readers will be content to pass over any of the 380 pages that constitute the work. It is beautifully illustrated with twenty-four full-page half-tones from photographs taken expressly for the book by Katherine Coman, who accompanied the author. The volume is richly gotten up and would make an ideal gift for the holiday season.

*The Fire Divine.* Poems by Richard Watson Gilder. Cloth. Pp. 130. New York: The Century Company.

RICHARD WATSON GILDER possesses in a marked degree the poet's insight. His imaginative powers have not the same sweep as have those of our great poet of democracy, Edwin Markham, nor is there the rich imagery and wealth of suggestive pictures in his verse that is found in the poems of Joaquin Miller and some other American poets; but he is a true poet possessing the rare gift which he himself happily describes in these lines:

"The secret—he has learned it  
And only, only he:  
Heaven in his-heart hath burned it;  
To him alone 't is free,



DAVID HOMER BATES,  
Author of "Lincoln in the Telegraph Office."

And them from him who learned it  
In wise simplicity.  
From thousand suns it flashes,  
It leaps in flower and flame;  
The spring, from winter's ashes,  
Cries out its silent name—  
The secret of the ages  
That, to the poet came.  
Unknown to all the sages  
However wise they be,  
Through his quick veins it rages  
And soul of ecstasy;  
It lightnings from his pages,  
In all his songs 't is sung:  
The secret of the ages—  
To be forever young."

In addition to the poet's imaginative power—the seeing eye—Mr. Gilder has the feeling heart or the moral sense, the spiritual discernment, that is imperatively demanded to-day of those who would nobly fill their place on the firing line of progress. This ethical discernment, united to the poetic imagination and a finished literary style, gives permanent value to Mr. Gilder's verse.

His recent volume, *The Fire Divine*, contains many verses that will appeal to the mental and spiritual nature of the aspiring ones. Here is a song for the hour entitled "Lost Leaders"



HARRISON FISHER,  
Author of "The Harrison Fisher Book."

## I.

"Lost leaders"—no, they are not lost  
Like shrunken leaves the wild wind tost.  
Them only shall we mourn who failed;  
When came the fight—who faltered, quailed.

## II.

"Raged not through blood and battle grime  
These heroes of our land and time;  
The foes they fought, with dauntless deed,  
Were shameless vice and maddened greed.

## III.

"Not lost, not lost the noble dead—  
By them our doubting feet are led.  
Stars of our dark, sun of our day,  
They guide, they light the climbing way.

## IV.

"And if, in their celestial flight,  
The mist hath hid those forms from sight,  
Still, down the stormy path, we hear  
Their hero-voices ringing clear.

## V.

"Who for their fellows live and die,  
They the immortals are. O sigh  
Not for their loss, but rather praise  
The God that gave them to our day.

And here again the ethical note, that is so strong and valuable a characteristic of Mr. Gilder's work is vividly illustrated:

"Thou who would'st serve thy country and thy kind,  
Winning the praise of honorable men  
And love of many hearts,—know the true proof  
Of faithfulness lies not therein. That dwells  
In the lone consciousness of duty done,  
And in the scorn and contumely of souls  
Self-soiled with sin: the necessary hate  
Of perjured and contaminated spirits  
For that whose mere existence brings reproach,  
Shame and despair for something lost forever.  
When thou hast won the hatred of the vile  
Then know thou hast served well thy fellow men."

And here is another little ethical verse:

## I.

"Pity the blind!" Yes, pity those  
Whom day and night inclose  
In equal dark; to whom the sun's keen flame  
And pitchy night-time are the same.

## II.

"But pity most the blind  
Who cannot see  
That to be kind  
Is life's felicity."

This volume is one of the very few books of verse that have appeared in recent years that is worthy of a place in the library of lovers of poetry instinct with the ethical spirit.

*Lincoln in the Telegraph Office.* By David Homer Bates. Illustrated. Cloth. Pp. 432. Price, \$2.00 net. Postage 17 cents. New York: The Century Company.

ONE OF the most valuable historical works connected with the great Civil War that has appeared during the past few years is David Homer Bates' interesting volume entitled *Lincoln in the Telegraph Office*. It deals with the cipher war-service during the administration of President Lincoln. The author was cipher-operator and manager of the war department telegraph-office from 1861 to 1866. During much of this time President Lincoln came daily, and frequently several times during the day and night, to the office to receive the news from the seats of war at the earliest possible moment. The work presents President Lincoln as he appeared at this time to a young man whose intense enthusiasm for the preservation of the Union was equaled only by his ability and his



ROBERT SHACKLETON,  
Author (with Elizabeth Shackleton) of "The  
Quest of the Colonial."

faithful service in one of the most responsible of positions. Mr. Bates and his associates lived in an atmosphere of intense excitement. Day by day they were receiving messages of the gravest import. Sometimes they were enthused and uplifted by the news. Often the reports produced indescribable depression. How well the author understood the effect of these dispatches on the great patriot who was at the head of the nation and who carried as only a man of heart could carry the burdens of an afflicted people, is admirably shown in this volume, so rich in intimate reminiscences and anecdotes of the martyred President.

Seldom has a volume appeared that is at once so interesting to the general reader while being strictly authentic as a historical work. Mr. Bates' associates in the cipher-service have testified to its accuracy, and Mr. Robert Lincoln in writing to the author of the work observes of its contents that: "They bring back very vividly the most exciting and interesting days of my life, and the reminiscences of my father make him seem to be alive again."

Aside from the interest of the volume and

its historical worth, it possesses a real value for the patriotic citizen, especially for the young, because it centers the imagination on one of the greatest and most commanding upholders of free institutions, of justice and human rights that the Republic has produced. Like Washington and Jefferson, Lincoln stood for the fundamentals of free government; for a government "of the people, by the people and for the people." He loved his fellowmen. He was broad-visioned, just and loving in nature; a patriot of the highest type; a statesman after the manner of Jefferson. The dominating spirit of these two men, and their faith in freedom and in the people, no less than their deep insight and broad, statesmanlike vision, bind them together in the minds of students of history. Anything that centers the popular imagination on the lives, character and thought of these men is helpful to the cause of free institutions at the present time. This work, therefore, possesses a three-fold interest: as a narrative of thrilling and momentous facts it appeals to the



ELIZABETH SHACKLETON,  
Author (with Robert Shackleton) of The  
"Quest of the Colonial."



F. HOPKINSON SMITH,

Author of "The Romance of an Old-Fashioned Gentleman."

imagination in an absorbing manner; as a contribution to history it is of real worth; while its intimate pictures of Abraham Lincoln give it special value, and the moral idealism that made the martyred President one with the noblest patriots and statesmen of the earlier days of our Republic adds inestimably to its genuine worth.

*he Greatest Fact in Modern History.* By Whitelaw Reid. With photogravure frontispiece of Mr. Reid. Cloth. Pp. 40. Price, 75 cents net. New York: T. Y. Crowell & Company.

THE ADDRESS which makes up this volume, was, the publisher tells us, "prepared at the invitation of Cambridge University by the American Ambassador to Great Britain and delivered in the Senate House as the opening address in the course on the Eighteenth Century for the summer meeting of 1906. The University authorities named the subject. The Ambassador said at the time he should never have chosen it for that audience, but when it was chosen for him he was unwilling to run away from it."

Mr. Reid regards "the greatest fact of

modern history" as the rise of our nation from a group of struggling colonies to the position of a great world-power, and he states very clearly and frankly the reasons which led to the loss by the Mother Country of her American possessions. He reviews briefly but luminously the conditions which prevailed in America at the beginning of the eighteenth century; the strong feeling of loyalty to the British sovereign which existed in all the colonies; the way in which the colonists, though rendered sturdy and self-reliant by the hardships and vicissitudes they had long endured in founding a home in the New World, yet looked to England for guidance and never dreamed of a political existence apart from the Mother Country. He then passes to a consideration of the conditions in England which led to the inauguration of the policy of arbitrary taxation which ultimately was to lead to the rupture between the child and the parent. From this rupture resulted the successful establishment in the New World of a representative government,—a success made possible because of the sturdy, earnest, moral and intelligent character of the colonists, and because in their struggle with a wild and unsettled country the inefficient had been weeded out, leaving them a picked class, with boundless opportunities opening on every hand.

AMY C. RICH.

*The Bible as Good Reading.* By Albert J. Beveridge. Cloth. Pp. 94. Price, 50 cents. Philadelphia: Henry Altemus Company.

THIS little work by United States Senator Beveridge is richly worth the reading and cannot fail to do good in calling the attention of the general public to the Bible as a vast library containing good reading, in history, adventure, tales of action and of love, poetry, moral precepts, and, indeed, almost every department of literature. True, scholars and all students of our Bible recognize that even when considered simply as literature, it is one of the most wonderful mines of wealth to be found in the world. But the formal manner in which the Bible has been read and treated has dulled to a great extent the interest of the people in the work, and it is astonishing to find how many persons who are devout church members and who consider themselves well read, are amazingly

ignorant as to the contents of much of the noblest thought in the Bible.

The chapters of Mr. Beveridge's work summarizing some features of the Bible are interesting, though it seems to us that the author has passed over many of the finest and most profoundly interesting and suggestive parts of the great work, to dwell in many instances on parts that are of inferior value in general interest, in literary worth and in beauty of expression.

We regret that the special attention of the reader is not called to some of those sublime poetical passages that are as profound in their spiritual reach as they are rich in imagination. Then, too, the moral atmosphere of the narrative portions of the Bible improves as one advances into the New Testament, while as literature and as beautiful life narratives, surely the Gospels and the Acts are equal to the descriptive parts of the Old Testament, for normal minds. So we regret that the attention of the reader is centered so largely on parts of the Old Testament which when read in connection with the surrounding descriptions, reflect a civilization far from what civilization should be, and are therefore wanting in the upward moral stimulus that literature carries when instinct with high ethics. In the Old Testament deception, chicanery, intrigue, war, slaughter and the primal passions are frequently so in evidence in the narrative portions as to be dominant, just as in the New Testament the spirit of the Golden Rule, the ideal of a universal Father and a common brotherhood, moving toward a realm dominated by justice, freedom and fraternity and companioned by peace and good will, is the key-note in the moral atmosphere. Therefore we regret that the author has failed to direct the attention of his readers in a more extended manner to the wonderful and inspiring poetry of the Old Testament and the literary wealth and lofty ethics of the New.

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*Famous Painters of America.* By J. Walker McSpadden. With 38 full-page illustrations. Pp. 376. Price, \$2.50 net. Postage, 20 cents. New York: T. Y. Crowell & Company.

AMONG the really beautiful books particularly appropriate for holiday gifts which this season offers Mr. McSpadden new



LISI CIPRIANI,  
Author of "A Tuscan Childhood."

volume, *Famous Painters of America*, calls for special notice. It is distinctly popular in character. The great American painters are not discussed in a stiff, formal or conventionally proper manner; nor is the work a history of American painting and its masters given from a critical or technical view-point. It is rather an interesting series of personal sketches rich in human interest and abounding in entertaining anecdotes, tracing the lives, the struggles and the victories of the men who have become world-famous by being the makers of American art. These life stories are charmingly written and have a special value for young people or those who are not thoroughly acquainted with American art, as they will naturally create an interest in the men and their work which will lead to a more exhaustive study of a phase of life in the New World that has heretofore received far too little attention. The painters whose works are considered are Benjamin West, "The Painter of Destiny"; John Singleton Copley, "The Painter of the Early Gentry"; Gilbert Stuart, "The Painter of Presidents"; George Inness, "The Painter



ELIZA CALVERT HALL,  
Author of "Aunt Jane of Kentucky."

of Nature's Moods"; Elihu Vedder, "The Painter of the Mystic"; Winslow Homer, "The Painter of Seclusion"; John La Farge, "The Painter of Experiment"; James A. McNeill Whistler, "The Painter of Protest"; John Singer Sargent, "The Painter of Portraits"; Edwin Austin Abbey, "The Painter of the Past"; and William Merritt Chase, "The Painter of Precept."

The volume is beautifully illustrated with thirty-eight full-page pictures. It is richly bound in cloth and stamped in gold.

*Jefferies' Nature Books. Life of the Fields, The Open Air, and Nature Near London.*  
By Richard Jefferies. With Introduction by Thomas Coke Watkins. Cloth. The set of three volumes, in box, \$2.25. 75 cents each. New York: T. Y. Crowell & Company.

WE ARE of those who hail with delight all well-written nature books from the pen of those who without lust for blood or thirst for slaughter go forth into field and forest to learn the intimate truths, the wonders and the lessons relating to the multitudinous life about us,—lessons and truths not taught in schools. These students of nature are the servants of God, the interpreters of one of the great books in which the Father has written

of the wonders of His creation. We have recently noticed more than one of these excellent works, chief among which were perhaps the little classics of our Thoreau, and now we wish to call our readers' attention to three volumes, uniform with the Thoreau books, dealing with country life in England, by a nature lover almost as observant and philosophical, and far more poetical, than Thoreau.

Richard Jefferies was to England what our New England devotee of nature was to America. But the England of his day did not appreciate the value of his message or the simple beauty of his writings. He lived and died in comparative poverty, but after his death, as is so often the case, the world awoke to the worth of his work and the charm of style with which he presented in almost bewildering confusion a wealth of scenes from nature's picture-books, truths from her storehouse of knowledge, and observations that only a mind like Jefferies' would take notice of. Something of the charm of this author's style may be gained from the following brief passage from his "Pageant of Summer":

"As the wind, wandering over the sea, takes from each wave an invisible portion, and brings to those on shore the ethereal essence of ocean, so the air, lingering among the woods and hedges—green waves and billows—become full of fine atoms of summer. Swept from notched hawthorn leaves, broad-topped oak leaves, narrow ash sprays and oval willows; from vast elm-cliffs and sharp-talonned brambles under; brushed from the waving grasses and stiffening corn—the dust of the sunshine was borne along and breathed. Steeped in flower and pollen to the music of bees and birds, the stream of the atmosphere became a living thing. It was life to breathe it, for the air itself was life. The strength of the earth went up through the leaves into the wind. Fed thus on the food of the Immortals, the heart opened to the width and depth of the summer—to the broad horizon afar, down to the minutest creature in the grass, up to the highest swallow."

The present set of books, three in number, entitled *Life of the Fields*, *The Open Air*, and *Nature Near London*, are appropriately introduced by Thomas Coke Watkins, and each volume carries a finely-printed frontispiece. The books are attractively gotten up and will delight lovers of nature who enjoy a simple, direct and finished literary style.



ANNE DOUGLAS SEDGWICK,  
Author of "A Fountain Sealed."

*Afield With the Seasons.* By James Buchanan. Illustrated. Cloth. Pp. 180. Price, \$1.25 net. Potage, 10 cents. New York: T. Y. Crowell & Company.

THIS is a thoroughly wholesome and invigorating nature book, not so rich in poetic concepts as the writings of some recent authors, nor so rich in philosophy as are the observations of others, and yet possessing a charm all its own, born of its transparent truth and sincerity united with love for the subject discussed. The author takes us into nature's great busy, teeming workshop and shows us her miracles under varying conditions and circumstances, points out things we little dreamed of relating to sentient life and the plant world. It is a good book and worthy a place in the libraries of those who enjoy this kind of literature.

*Rheingold.* Wagner's Music-Drama retold in English verse by Oliver Huckle. Cloth. Pp. 120. Price, 75 cents net. New York: T. Y. Crowell & Company.

WE HAVE already called the attention of our readers to Dr. Huckle's *Tannhäuser*. The present volume will be regarded as

indispensable by lovers of the music-dramas of Richard Wagner. It opens with a brief but luminous criticism and description of the story of the *Rheingold*. Then comes the magnificent rendition of the great poem. It is a free translation. The author has striven to present as perfectly as possible in rhythmic form the ideas and mental pictures as well as the words of Wagner. Like his *Parzival*, *Lohengrin* and *Tannhäuser*, the work is a finished poetical rendition which gives the lines of Wagner's master works in a manner most satisfactory and creditable to English literature. The book is beautifully printed and carries two fine illustrations.

*The Quest of the Colonial.* By Robert and Elizabeth Shackleton. Illustrated. Cloth. Pp. 425. Price, \$2.40 net. Postage, 16 cents. New York: The Century Company.

THIS is a thoroughly delightful and charming volume which will interest not only those who are engaged in the collection of old-time furniture, brass and china, but also those who have not yet fallen under the spell of the antique. The authors speak from practical knowledge of the subject with which they deal. Starting modestly with a Shaker chair, a pair of candlesticks and a kettle, they set out in search of the antique furnishings of early Colonial days. The story of their



MARGARET HANNIS,  
Author of "The Emancipation of Miss Susana."



Known by her art.

ANNE WARNER,  
Author of "Susan Clegg," and "A Man in the House," etc.

adventures and what they found in their journeyings through the country is told in a most fascinating manner. Much valuable information in regard to Colonial furniture and household furnishings in general is given, together with many helpful suggestions for the guidance of the amateur collector, while the scores of illustrations add much to the value and attractiveness of the work.

AMY C. RICH.

*The Idylls and the Ages.* By John F. Genung. Cloth. Pp. 80. Price, 75 cents net. New York: T. Y. Crowell & Company.

THIS deeply thoughtful appreciation of Tennyson's *Idylls of the King* is one of the

most interesting and valuable literary contributions of the season. The author has treated his subject with a master's power and the insight of a poet's vision that is so necessary if we are to enjoy the true worth of any great poetic creation. This little work contains a comparative study of the poetry of Browning and Tennyson that is one of the best things in its way that we have seen and is richly worth a careful reading, as indeed is the entire volume. We take pleasure in recommending this work to all lovers of poetry and especially to those who admire the writings of the great English poet laureate of the nineteenth century.

*The Harrison Fisher Book.* A collection of drawings in color and black and white, by Harrison Fisher. With introductions by James B. Carrington. Price, \$8.00 net. New York: Charles Scribner's Sons.

THIS is one of the most beautiful works of the holiday season, containing as it does the best of Mr. Fisher's work printed on heavy plate paper, in the highest style of the bookmaker's art. Some of the pictures are in colors, others are in black and white, but each is an artistic gem. Howard Chandler Christy and Harrison Fisher have in late years become preëminent as popular American illustrators, and the present volume, containing the cream of Mr. Fisher's work will be highly prized by his numerous admirers. It is an ideal gift volume for a friend with artistic tastes.

*Stars of the Opera.* By Mabel Wagnalls.

Illustrated. Cloth. Pp. 402. Price, \$1.20 net. New York: Funk & Wagnalls Company.

THIS work was published some time since and proved extremely popular. The steady demand for the work has led the author to a careful revision and amplification of the original work. She has also added some recent interviews and several admirable portraits have also been introduced. The book consists of interviews and life studies of many of the greatest living opera singers, followed by critical studies of the operas in which they are preëminent, the whole forming a pleasing work very full of information which all persons desiring to be in touch with present-day life should possess.

Among the opera singers specially considered are Calvé, Nordica, Lehmann, Sembrich and Melba. The outline of the operas, with observations touching the great interpretations, are as a rule very excellent and instructive. Among these are "Semiramide," "Faust," "Carmen," "Hamlet," "Lohengrin," "The Huguenots," "The Flying Dutchman," and "Orpheus and Eurydice."

*A Tuscan Childhood.* By Lisi Cipriani. Cloth. Pp. 269. Price, \$1.25 net. Postage, 12 cents. New York: The Century Company.

ONE OF the most charming books of personal reminiscences of childhood days that we have read in years is the story told in *A Tuscan Childhood*, by Lisi Cipriani. The author's style is direct, simple and pleasing, though one's credulity is somewhat taxed at times, when she recounts the precocious sayings and doings of herself and other little members of the family. The work gives a delightful picture of Italian life in an aristocratic and rather secluded family. It is rich in pleasing incidents and sometimes there are humorous aspects that add decidedly to the reader's interest. Here is one example. The author is writing of her little brother Ritchie.

"His chief fault was that he would interrupt any one whenever he had something to say. My mother repeatedly told him: 'Ritchie, you must never interrupt me when I am talking. Wait till I have finished, and then say: "At your convenience, mama, I have something to tell you." Take time: learn to be polite!'

"One day toward the end of the season my mother had taken Ritchie and me to The Baths at Leghorn. The Baths are built in piers and rotundas into the sea (we have no tide at Leghorn), and these piers are connected by bridges. Before the autumn storms begin the boards are taken away, so that only two long wooden beams and the railings remain. There was absolutely no danger in walking across these bridges on the beams, as we could have all necessary support from the railings, and it was great fun for us to do so.

"Now, I had crossed one of these bridges quite a distance from where my mother and some friends were sitting in a group. I had walked around the rotunda, and had stood some time watching a man as he fished. But finally I grew tired of watching, and just as I had left him, and was about to cross the bridge on the beam, he called to me, because he had caught a fish. I waited till the fish was safely landed, and then started to cross the bridge. But so interested was I in the man's success, that I forgot that the boards had been taken away, and walking on as usual, fell into the sea with a splash.

"Ritchie, who was standing by me, instead



OCTAVE THANET,

Author of "The Man of the Hour" and "The Lion's Share."

of taking the slightest concern as to what would happen to me, rapidly crossed the bridge and ran to my mother. Taking off his cap, the little fellow stood politely beside

ingly, for she appreciated that he had finally learned to be so polite.

"Mama, at your convenience, Lisi has fallen into the water."



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THE PARABLES.

(Ye have done it unto the least of these).

her for some time, waiting till she had finished a rather long story she was just telling. Then he said:

"Mama, at your convenience, I have something to tell you."

"What is it?" asked my mother approv-

"What!" said my mother, jumping up  
'Has any one pulled her out?'

"Then Ritchie calmly and politely said  
'I do n't know, but I did not interrupt your  
story—and she can swim!'"

An interesting biographical sketch of

the author contains the following facts:

Lisi Cipriani was born and educated in Tuscany and belongs to a Florentine patrician family. Her father, General Giuseppe Cipriani, and her uncle, Count Leonetto Cipriani, both did much toward the unification of Italy. Mrs. Browning refers to them for this in the *Summing Up of Italy*.

The family suffered financial reverses and at nineteen Miss Cipriani came to this country where, through friends, she immediately secured a position as teacher of modern languages in a preparatory school. She taught for three years at the Girls' Classical School in Indianapolis, going from there, as a student, to the University of Chicago where, in less than two years, she received with honors, the three degrees the university confers. Immediately after having received the doctor's degree she was put on the faculty and taught principally Comparative Literature.

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*The Romance of an Old-Fashioned Gentleman.*

By F. Hopkinson Smith. Cloth. Illustrated in colors. Pp. 211. Price, \$1.50. New York: Charles Scribner's Sons.

THIS new novel by F. Hopkinson Smith is without exception the most beautiful and altogether satisfying American romance we have read in months. Considered as literature it is a fine piece of work. As a romance it will fascinate all beauty-loving and normal imaginations from the charming opening lines, where the glory of blossom-garlanded spring in Maryland is vividly pictured and made the background for an exquisite old-time Southern home and its fine inmates, to the radiant closing pages. And in spite of the minor chord that sounds throughout almost the entire work, plaintive and sad as the murmur of summer's dying breeze singing the requiem of her flowers, it is at all times compelling in its power over the imagination, and it is soul-satisfying, as it appeals to all that is finest, truest and most genuine in our natures. Morally speaking, it is pure gold. Indeed, it would be impossible to overestimate its ethical quality and atmosphere, redolent at once of the high, fine honor that marked the best society of the elder days in our Republic, and prophetic of the new ethical order that even now is becoming apparent as a reaction from the materialism of the market,—the idealless commercialism that has intoxicated the nation during recent decades.

To the student of American life nothing is more apparent than that the rise of the spirit of commercialism to a dominant place in our business life has been marked not only by the blighting and destroying of the old standards of business integrity, but also it has been followed by a rapid giving way of high idealism in social life. The epidemic of divorce in high or fashionable metropolitan life, against which the blind leaders of the blind, who always imagine that if you place a plaster on an eating sore so that it is no longer visible to the casual observer you have cured the evil, have been so loud in their denunciation, is but one of the least sinister and ominous symptoms of spiritual decadence that has complemented the moral criminality of the high financiers of Wall street. Divorce may or may not be an evil. There are many times when in our opinion the highest interests of morality and those of the individual and the State are conserved by the granting of divorces, as when love between two persons is dead and the children born could no longer be the fruit of love, or when one of the parties is addicted to drink, so that in all probability the children born as a result of the marriage would be cursed ere they saw the light of day and prove a curse to society in general. But the loose views held by many as to the marriage tie, the want of any true regard for the sacred character of this most holy relation which marks in so appalling a degree the high society of our metropolis just as the lack of business integrity marks high finance, is one of the most striking and ominous symptoms of a social decay which if not checked and overbalanced by a moral awakening, must ere long sound the doom of national greatness.

Now in opposition to this moral decadence which is so strikingly suggestive of the ethical obtuseness of our Wall-street financiers in their business dealings, we have the splendid moral idealism that dominates the character of the central figure and is the key-note of the volume,—a moral idealism that is as spiritually invigorating and helpfully suggestive as is the pure air of the Rocky Mountains invigorating and health-giving to the tired, exhausted and physically enervated invalid who seeks relief from the death-dealing, feverish excitement and worry of the great centers.

The story opens in Maryland in spring. The peach, cherry and plum-trees are in the glory of full bloom. The marsh-lands are

aflame with the blossoming azaleas. The air is laden with delicious perfume. The tale opens at the palatial Southern country home of Judge Colton, an old-time gentleman of the South who has long since passed the meridian of life. His second wife, a young woman half his age, and her little son Phil, a lad of five years, welcome Gregg, the famous Southern painter who has been commissioned to execute a picture of the young wife, who is one of the fairest daughters of Maryland and a young woman as fine, genuine and transparently sincere as she is beautiful. Judge Colton welcomes the painter as a friend and son might be welcomed and leaves him to paint the picture of the wife while he journeys forth to attend circuit court for a period of a month.

The painting of this picture occupies a month of such delight to the artist and the young wife as neither have before known. Yet there is no guile in their happy cameraderie. As loving brother and sister, they joy in each other's society, and being high-minded, neither allows even a momentary illicit thought to sully the soul. The Judge returns. His suspicions are aroused. Unworthy thoughts crowd upon his mind, and ungracious words fly from his lips, which, though he later apologizes for them, cut into the heart of the painter and stun the young wife. Her humiliation and bitter resentment mingle with her consciousness of having been cruelly wronged. In her bitterness of soul she suddenly sees the truth,—that she has unconsciously learned to love the handsome young painter.

After retiring to his room, Gregg repairs to the attic to take a last look at the portrait. The moon is shining through the window. The warm lights have left the picture and the face is sad and appealing. Suddenly the wife enters and pours out her soul to the young man. She entrusts her future to him, and the confidence she reposes in him awakens and strengthens a nobility that had begun to waver before the temptation. Gregg tells the wife that he must have a night to consider all that she has said. Before morning he leaves the home and journeys northward.

The next ten years are spent in Europe where he achieves great fame and during which time he throws his whole life energy into his work. Very beautiful is the character of this hero of the work who cherishes the ideal of the beautiful woman and is true

to the best that is in him. At length he hears that Judge Colton is dead. Then he determines to return to Maryland and find this wonderful woman who has so profoundly influenced his life. Returning, however, he finds that a short time before she too has died and the old home has been destroyed by fire.

Fifteen years are subsequently spent in New York. During all this time Gregg is faithful to the memory of the beautiful woman whose picture he painted during the brightest moments of his life. By chance the picture comes again into his hands, and here it is seen by one of the artist's callers, a young man who is none other than Philip, the son of Judge and Mrs. Colton, who twenty-five years before, as a bright-eyed little boy, had played beside the mother's feet day by day while the artist painted the portrait. A strong friendship springs up between the artist and the youth. The latter is now the head of a large brokerage establishment in Wall street.

This brings us to the second romance in the book,—the romance of Philip Colton and Madeleine Eggleston; a beautiful love story in which the baleful influence of Wall-street high finance is vividly shown. At the critical moment, however, when the young man faces the forks in the road, he is saved from the stain of dishonor and dishonesty by the high idealism of the artist and the magic of the memory of his dead mother. It is here that we find some of the finest lines and noblest thoughts that have graced the pages of recent romances. Darkness and apparent defeat follow young Colton's determination to be true to his higher self, as is so often the case under present business conditions. The gloom, however, does not settle over his life nor is there the long night-time before him as was the case with his friend.

This is a novel that it is a pleasure to recommend. It is a noble book, as pure and uplifting as it is beautiful and strong in human interest. It is one of the novels that readers of *THE ARENA* should place in their libraries.

*Magda, Queen of Sheba.* Translated from the original Ghese, the dead language of Ethiopia, by Hugues Le Roux and into English by Mrs. John Van Vorst. Illustrated. Cloth. Pp. 196. Price, \$1.20 net. New York: Funk & Wagnalls Company.

THIS is far more than the literary curiosity

of the season. It is a translation from the ancient Gheze, the dead language of Ethiopia, of one of the great sacred works of the Abyssinians,—a work whose authorship is lost in the dim and all but forgotten past; an early creation like the poems of Homer. In it the author has woven into a quaint, beautiful, and at times highly poetic narrative the legend which the Ethiopians believed was handed down from father to son, from priest to priest, from the days when the Queen Magda of Sheba left her Ethiopian home and journeyed to Jerusalem to learn of the wisdom of Solomon.

The manuscript has been carefully treasured from generation to generation by the royal heads of the Abyssinian dynasty; but in spite of all their care it has been lost on more than one occasion, notably when the English defeated the Abyssinians and plundered the king's house of its literary wealth. This work at that time was found under the head of the monarch, who had committed suicide. It was taken to the British Museum, but when it was found that the English could not hope for friendship with Abyssinia without the return of the sacred volume, it was sent back to the King. Again it disappeared, but this time was abstracted by some members of the priesthood, who feared that it might be again lost. It was finally rescued and translated into French by M. Hugues Le Roux.

The work is written in a naive, simple and interesting style, but considering its antiquity and the fact that it comes from a people whom we have been accustomed to regard as innocent of learning, it possesses a peculiar interest. The story deals with the visit of the Queen of Sheba to Solomon. She is represented as remaining several months in Jerusalem as the honored guest of the great King, during which time he instructed her in statecraft and converted her from sun worship to a belief in Israel's God. Incidentally the King made love to the Queen, who however clung to the higher morality that marked the sun-worshiping Ethiopians, and it was only by unworthy deception and craft that Solomon was able to overcome the resistance of the Queen and accomplish his purpose. The son of Solomon and the Queen grew to manhood the image of Solomon's father David. When twenty years of age he visited Jerusalem, where the King, after vainly trying to induce him to remain

in Judea as heir apparent, crowned him King of Ethiopia and sent him forth accompanied by the heads of the chief families of Judea to be his companions and to help build up a new Israel in Ethiopia. The young David, as Solomon had christened his son, established a great dynasty, from which the present Emperor of Abyssinia believes himself to be descended.

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*Aunt Jane of Kentucky.* By Eliza Calvert Hall. Illustrated. Cloth. Pp. 284. Price, \$1.50. Boston: Little, Brown & Company.

A NEW edition of this fine and natural story has just appeared and will bring pleasure to many readers who have not before become acquainted with *Aunt Jane of Kentucky*. Like the late W. H. H. Murray's *John Norton's Christmas*, this beautiful picture of the simple life will live in the heart of the reader. It deals with an elderly Kentucky woman living in the rural regions and reflecting her bright and cheery reminiscences of days gone by a vivid picture of the life of the simple farming community as found fifty years ago.

One thing strikes us strangely, however, and we think it cannot fail to similarly affect any person who has lived in Kentucky or other Southern states, and that is the absolute absence of the negro from the canvas on which Aunt Jane's pictures of the old days are painted. If the scenes had been laid in southern Illinois or Indiana, with slight variations in the descriptions of the flowers and vegetation, the pictures here presented would be almost perfect; but the absence of the negro in the old-time pictures of Kentucky life is a striking omission that takes materially from the sense of reality. Otherwise, aside from this, however, the book is deserving of very special notice. In the hands of a writer with a pauper's imagination, it would be dull and uninteresting, but Mrs. Hall has a poet's eye and heart and she has given us a series of pen-pictures rich in refined humor, in poetry, philosophy and above all in human interest. Here are unfolded in the wonderful personal recollections of a sweet-souled elderly woman who dwells in the garden of memory, a succession of graphic scenes of other days. The past of a little rural community rises as a dream before the reader's mental vision. No, not as a dream, but as a wonderful living reality,

as sectional views or glimpses of a life that was lived a half a century ago. The humor is pure and delightful. It appeals so irresistibly to our sense of the ridiculous as to call forth merry laughter from the most solemn ones. Its philosophy is equally fine, while the descriptions of nature and the strong human interest make the book one of the few works of fiction dealing with simple American rural life that the discriminating will wish to give a place on the shelves of their libraries set apart for favorite fiction.

*The Apple of Discord.* By Earle Ashley Walcott. Illustrated. Cloth. Pp. 438. Price, \$1.50. Indianapolis: The Bobbs Merrill Company.

THIS story ought to satisfy the most exacting dime-novel reader who cares more for a rapid succession of improbable and impossible adventures than for any attempt at literary merit or fair and truthful pictures of men and women and the times with which the story pretends to deal. It is supposed to be a tale of the time of Dennis Kearney and the "sand-lotters" of San Francisco, but the author's disregard for historic dates in matters vital in the discussion of social unrest is one of several grave faults that make his work worse than valueless for men and women who are looking for something true, earnest and helpful in books that engage their attention. Here, for example, the author insists on confusing the anarchists and socialists and using their views as interchangeable. There was a time, not a generation ago, when such stupidity might have been attributed to ignorance on the part of a writer, but that day has long since passed and the persistence in classifying as one two schools of thought that are as far apart as the zenith and nadir, and the presenting of a set of bloodthirsty, irresponsible and criminal hoodlums as representatives of socialistic theories, is unworthy of a modern writer or publisher. For a long time the reactionaries and upholders of privilege and class-rule have striven to poison the minds of the American people against socialists and reformers, by representing them as advocating lawless acts and dominated by lust for plunder, while loading them with offensive epithets. The growing intelligence of the people, however, is fast rendering such disreputable work innocuous, and we regret to see an American novelist at

this late date describing hoodlum mobs and an inflamed and infuriated populace as representatives of the followers of Karl Marx on the one hand and Proudhon on the other. The Chinese question is introduced into the novel and there is a rather strained attempt at a love story, but the book is not, we think, worth the reading, even if considered merely as an improbable romance.

*The Wagnerian Romances.* By Gertrude Hall. Cloth. Pp. 414. Price, \$1.50 net. Postage 15 cents. New York: John Lane Company.

THIS volume will be greatly enjoyed by many students and lovers of Wagner, as here is given a prose outline or rendition of all the great music dramas of Richard Wagner, described directly and exclusively from Wagner's score and interpretation. It is not, as the author observes, "a critique or a commentary," but rather "a presentation, picture, narrative." She observes that our American translations of the German librettos are "painfully inadequate"; and to give the well-rounded story in readable prose, together with more or less helpful suggestions has been the guiding motive of the author.

The work as a whole is satisfactory, though one wishes at times that the poetic insight of the author might have been somewhat keener. Wagner was a true poet as well as a profound philosopher, and he who essays luminously to present the thought of such a master must needs possess a poet's imagination. The author of this work possesses this imaginative power in a measurable degree, but it seems to us that she fails at times to read the deepest meaning into Wagner's lines. Nevertheless the work is deeply interesting and will prove a real help and source of much pleasure to lovers of Wagner's great masterpieces.

Here we have told in a comprehensive and pleasing manner the story of "Parsifal," "The Ring of the Nibelung," "The Master-Singers of Nuremberg," "Tristan and Isolde," "Lohengrin," "Tannhäuser," and "The Flying Dutchman."

The work is well written and cannot fail prove of great interest even to those unfamiliar with the work of Wagner, but who feel the charm exerted by the master legends of ancient peoples.

*A Lost Leader.* By E. Phillips Oppenheim. Cloth. Pp. 296. Price, \$1.50. Boston: Little, Brown & Company.

CERTAINLY we have no more industrious novelist than Mr. Oppenheim and none whose work is more uniformly good, considering the vast amount which he produces. The reader can always take up one of his romances secure in the feeling that though his credulity may at times be taxed, his interest will be held from the opening lines to the closing page.

The present volume is no exception to the rule. Like most of the author's novels, it deals with political and social life in England, and intrigue and personal ambition play a large part in the lives of the principal characters. The hero is a man of very superior character who through the accidental commission of a crime has been led to give up politics at a time when a brilliant future as leader of the Liberal party was opening before him and to seek seclusion on an estate in the country. Here he finds at least a measure of peace. But the Liberal leaders feel that he is needed and every effort is made to induce him to re-enter public life. All other means failing, an extremely beautiful and talented woman, the Duchess of Lenchester, attempts to win him from his resolve. For a time it seems as if she would succeed, not because of his ambition, but because of the personal element which has become dominant in their relations. The specter of the past, however, is constantly confronting him, coming between him and his public career, between him and the woman he loves. Then comes a difference with his party which leads to his withdrawal. Many exciting events follow, and finally he is prevailed upon again to return and form a cabinet. The jealousy of an unscrupulous and ambitious member of the party very nearly causes a tragic ending to the story; but, as is the case with all Mr. Oppenheim's novels, the clouds are dispelled by sunshine in the closing pages.

As we have had occasion to remark before, it is greatly to be regretted that a man of Mr. Oppenheim's marked ability should not turn his attention to more serious work than has come from his pen of late.

AMY C. RICH.

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*The Heart Line.* By Gelett Burgess. Illus-

trated. Cloth. Pp. 584. Price, \$1.50. Indianapolis: The Bobbs-Merrill Company.

NOTHING that has come from the pen of Mr. Burgess has equaled his latest romance, *The Heart Line*. It is a powerful and well-written story with a strong human interest running through it. Incidentally it exposes the methods of the fake fortune-tellers and so-called spiritualistic mediums, and gives a luminous and startling picture of the hollow, artificial and unwholesome life of the fast set of San Francisco.

Three women in the work stand out in bold relief: Mrs. Page, frivolous, cynical, worldly; Fancy Gray, a "drifter," beautiful, lovable, generous-hearted, hungering for affection, a victim of present-day social and economic conditions; and Clytie Payson, whose character is in sharp contrast to that of the other two,—a pure-hearted, high-minded girl, cherishing tenderly her high ideals and waiting hopefully for their fulfillment.

The story is concerned with the gradual unfolding of the character of Francis Granthope, a young palmist who has become involved in the machinations of a band of fake spiritualists who are operating in San Francisco. He comes in contact with Clytie Payson, and henceforth his mental attitude begins to change, until at last all the latent nobility in his character asserts itself.

The book is bright and witty, but it is also a vividly realistic picture of some of the less attractive phases of modern city life, and shows most clearly how barren and unsatisfied are the lives of those who feverishly pursue ephemeral sensual pleasures.

AMY C. RICH.

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*A Fountain Sealed.* By Anne Douglass Sedgwick. Cloth. Pp. 406. Price, \$1.50. New York: The Century Company.

CONSIDERED from a literary point-of-view this is one of the very best novels of the season. At a time when the country is literally flooded with fiction that bears all the marks of haste in composition and immaturity in thought, it is a delight to read a story so finished in style and in which the author's imaginative power is sufficiently great to win and hold the attention of the reader in a novel innocent of plot and free from melodramatic scenes. Yet

for many readers the ending of this romance will prove distinctly disappointing, and for those who strive to get at the ethical bearing of fiction in order to measure its potential value, where value is most important, because of its subtle influence on the character of the reader, this novel will prove unsatisfactory; for from first to last the author strives to win the interest and affection of her readers for a woman whose life is at variance with the kind of character the novelist would have us believe her heroine to possess, while the studious attempt to belittle and question the motives of the father and daughter, who strove to help reform society and to aid the unfortunates, sounds a false note at every turn.

The glorified heroine is a woman who marries a man of means in New York. Into the home come children and it seems there is much—very, very much—to win and hold the wife's love and affection. But she loves a society life and her husband is earnestly striving to further certain reforms and to better the condition of the miserables of society. This in no wise appeals to the self-centered, society-loving wife, nor do her little tender children, who so need a mother's watchful loving care, prove so strong a magnet as the pleasures of Old-World society life that beckons this strange and unnatural wife and mother. She deserts her husband and family and appears to live a happy life in England, far from the more strenuous life of her own country.

In passing it may be said that the author of this novel, though an American, elects to make England her home.

The children have to put up with the annual visits of the mother, which, though somewhat prolonged, are only visits. When the father dies the mother returns and the daughter, who loved her father and who is actively engaged in various noble works, is represented as a cold, calculating and vain-glorious hypocrite; while the unnatural mother who has deserted her husband and family when the little ones most needed a mother's care, is represented as the embodiment of a well-nigh perfect woman.

Now the student of life as it is knows that one might as well expect figs from thistles as that the self-centered seeker after personal satisfaction, who elects to live in a foreign land rather than do her part as wife and mother, would be the kind of woman the

author strives to represent the heroine as being. It is this false note and the attempt to cast opprobrium on the ones who are actively doing things to help the unfortunate victims of social injustice that make this novel unsatisfactory from an ethical viewpoint.

*The Emancipation of Miss Susana.* By Margaret Hannis. Cloth. Pp. 74. Price, 40 cents, net, New York: Funk & Wagnalls Company.

This is a curious and fascinating little story, revealing how a comely spinster who was weary of being "unattached," conceives a plan for making her relatives and friends believe she has been loved and married. The phantom husband and his supposed demise are followed by a surprising sequel in which the young woman finds all she has so yearned for in the person of a handsome young doctor.

*Susan Clegg and a Man in the House.* By Anne Warner. Illustrated. Cloth. Pp. 280. Price, \$1.50. Boston: Little, Brown & Company.

ANNE WARNER, who created such a distinctly popular success in her homely humorous character of Susan Clegg, has just written a third work in which the unique Susan appears as the dominating figure; and what is more remarkable, the last work, *Susan Clegg and a Man in the House*, has all the vivacity and freshness that marked *Susan Clegg and Her Friend Mrs. Lathrop*. This is a rare achievement in volumes of homely humor. In the present book Miss Clegg has decided to take a boarder, a young man who is the editor of a new weekly paper. This boarder and his novel ideas are the subject of many of Susan's voluble dissertations when visiting her friend Mrs. Lathrop. There are other subjects, however, that are presented in a manner to delight all persons who find pleasure in the peculiar humor of characters like Susan Clegg. Perhaps the best thing in the book is Susan's description of her experience as alternate delegate to a woman's rights convention. It is one of the best pieces of humorous descriptive writing to be found in the Susan Clegg books. We do not think, however, that this work equals *The Rejuvenation of Aunt Mary* by the same author, but it is the best of the Susan Clegg stories.

*The Lion's Share.* By Octave Thanet. Illustrated. Cloth. Pp. 376. Price, \$1.50. Indianapolis: The Bobbs-Merrill Company.

THIS is without question one of the most ingenious and well-written mystery stories of the season. In plot and variety of incident it equals Anna Katherine Green's best romances, while in literary style and character drawing it far surpasses the work of the famous author of *The Leavenworth Case*.

The trail leads from Massachusetts to California, from leading fashionable hotels to the depths of San Francisco's Chinatown. A sensational hold-up on a railroad train, the kidnapping of a prominent railroad magnate, and the liberal introduction of bombs, bloodshed and underground dungeons, all contribute to make up one of the most exciting stories of the year.

The book is bright, witty and fascinating, yet it cannot be said that its moral atmosphere is particularly uplifting. The conducting of the reader into an atmosphere of crime may be justifiable under certain conditions, where some important lesson is to be impressed, but not otherwise. *The Lion's Share* glosses over and condones, not so much directly as by implication, acts on the part of our high financiers which should be unspurtingly condemned.

AMY C. RICH.

*The Welding.* By Lafayette McLaws. Cloth. Pp. 360. Price, \$1.50. Boston: Little, Brown & Company.

*The Welding* is an interesting story, but its chief value is found in its faithful study of the life and times of the most critical days in the history of our Republic, after it became a nation of influence. Especially are the studies of Southern life and of the political world in Washington during the fifties worthy of the careful perusal of persons interested in the history of this period, as here we have a series of distinctive pictures, evincing careful study and conscientious regard for the verities of history in the hands of a writer of exceptionally broad and markedly judicial spirit,—pictures that sometimes are very revealing as giving all sides of Southern life before the war, as in the description of the slave auction in Savannah; the typically brutal slave-master; the no less typical

Southern gentlemen of broad and humane instincts; the men who worked the underground railways, and the men who hunted them out of the South. Here also are graphic pen-pictures of the stormy days so prophetic of the coming storm in Washington, when Calhoun, Clay and Webster were closing their illustrious careers and one by one were taking their exit from the stage of life. Here the reader is introduced to almost all the great characters in the political life of the America of the fifties. He is taken into Congress and hears the last memorable speech written by Calhoun, who, however, was unable to deliver it, and Webster's bid for Southern favor which cost him the admiration of the North. Here, too, he is introduced to Stephens and Toombs, to Henry Clay and other notables of the hour.

Events move rapidly. The children who figure conspicuously in the Georgia homes in the opening chapters, grow to early maturity, when the storm breaks in the horrors of the worst civil war known in the history of the world. And as was the case with the nation, so with the characters in the story. They are found arrayed against each other during the thrilling events which precede Appomattox and the assassination of President Lincoln in Washington.

The story is a romance of love in which moral conviction and sturdy acts on the part of brave young men and women who are honestly holding views diametrically opposed to each other are presented in such a manner as to enable the reader to appreciate their viewpoints and understand even when he cannot applaud their sentiments.

Only in rare instances do we see the bias of the author. This is notably the case in the passages descriptive of Mr. Garrison and Charles Sumner. Otherwise the book is broad, impartial and judicial throughout,—such a work as could not have been written at an earlier date, and few men could treat the subject as broadly as has this brilliant Southern woman.

As a novelist Lafayette McLaws has many superiors in American fiction; that is, many people who can make their characters more vital and convincing, but we know of no historical romance that presents so fine or true a picture of life in the South and in the national Capital from forty-nine to sixty-five as is given in *The Welding*.

# PROFESSOR PFLEIDERER'S LUMINOUS EXPOSITION OF HIGHER CRITICISM.\*

A BOOK-STUDY.

BY B. O. FLOWER.

I.

FROM time to time as civilization advances and the mental vision of man is broadened and extended, scientific discoveries render untenable the longer belief in the literal meaning of texts, passages and stories hitherto regarded as sacred and that were unquestioningly accepted in a more ignorant and credulous age. Now the newer discoveries do not affect the great fundamental ethical ideals or spiritual concepts that are the vital breath of true religion. They are at war against the letter that so often has killed the spirit—the letter that men are too prone to substitute for the spirit. But this fact is usually overlooked by the church, which instead of asking whether the new theory or discovery be true, instantly denounces those who stand for the scientific revelation or new truth. The conventional religious world has usually held to the dictum of "authority for truth" rather than "truth for authority." To cite a typical example of many that will occur to intelligent readers, we mention the reception of the Copernican theory. It, like the teachings of Galileo, was denounced by the Roman Church as false, heretical and not to be entertained. Even the great Protestant leader, Melancthon, a fine scholar who was usually very broad and tolerant in spirit, joined in this blind and ignorant hue and cry. Melancthon, as Professor Pfleiderer points out, held that the teaching of Copernicus was "gross error and demanded its suppression by the superior authorities. He recognized its contradiction of the biblical report of Creation and the biblical world-picture, with all the far-reaching consequences more keenly than do the later theologians, who have learned to accept the Copernican view of the world in

"Religion and the Historic Faiths." By Otto Pfleiderer, D.D. Translated from the German by Daniel A. Huebsch. Cloth. Pp. 292. Price, \$1.50 net. New York: R. W. Huebsch.

the main, but close their eyes to the separate logical consequences."

The same unreasoning hostility was manifested toward the evolutionary theory of the advance of life, and then, as in the earlier day, all great religious thinkers who strove to reconcile the larger scientific view with the fundamentals of religious truth were loudly denounced by those who did not dare to fearlessly use the God-given gift of reason. Who does not remember how Professor Drummond only a few years ago was criticized by the upholders of conventional religious thought for his luminous lectures on the ascent of life?

But always as humanity advances the day comes when the brave and fearless thinker who stands uncovered in the presence of truth, wherever found and who dares to think honestly, is found to be the true prophet and leader. Slowly the church surrenders the literal text to which it has attached far too much significance, and then it is seen that the spirit that was symbolized in the myth, wonder-story or narrative is just as true as ever and its real meaning is more clearly apprehended. Its divine significance is beheld to be something larger, grander and more vital than was conceivable so long as the fundamental truth was shrouded in parable, fable, myth or wonder-story, however essential these were to rivet the attention of a less discerning age.

What has been true of the scientific discoveries that have marked the advance of civilization since Europe emerged from the night of the Dark Ages is equally true of the revelations in regard to the world-religions, including Christianity, that have been made during the past century. Thus it has been discovered that some of the oldest known authentic manuscripts of books of our New Testament do not contain passages found in later copies. An example of this

kind will be found by the reader who will turn in the Revised Version of the New Testament to the beautiful description given in the Gospel of John of the treatment by Jesus taken in sin. This description is placed in brackets in the Revised translation, indicating that it is not in the old manuscripts. Now while it is probable that the event occurred as described, because it is in perfect keeping with the life and character of Jesus, it was not in the earlier work, or was omitted from some copies earlier than those which contained it. Such discoveries as this certainly affect the idea of the verbal inspiration of the Bible.

Again modern criticism, guided by the lamp of truth for authority, fearlessly studies and searchingly investigates not only the wonder-stories of the Old and New Testaments and the varying reports of different writers and supposed eye-witnesses of events, but it studies other great religions and compares the wonderful myths that are so similar in various sacred works and so like many of the wonder-stories of our Bible, in order that the truth may be revealed and the enlightened man may have a solid foundation on which to stand and a valid reason for the faith that is within him.

Indeed, turning from the Bible to the world of scientific research, we find that "what Copernicus" had begun, physics and mathematics continued in the seventeenth and eighteenth centuries by their habit of exact, logical and causal thinking." And the continued revelations that have resulted since the dawn of the scientific era have so broadened the intellectual vision of civilization, so increased the knowledge of the world, that it is no longer possible for the great army of deeply intelligent and thoughtful people to hold many views that were considered a part of the essential Christian dogmas in earlier days.

The comparative studies of the great religions of the world have also exerted a decidedly modifying effect on the scholarship of our time. So it has come to pass that tens of thousands of intelligent men and women have come to see and understand that a more liberal interpretation of religious thought is imperatively demanded in order to bulwark the eternal and vital truths of true religion; and these thinkers are frankly facing the problems, reverently but fearlessly.

We have reached that pass in the history

of Christian thought when one of two courses is demanded; either we must adopt the ostrich policy—the hiding of the head in the sand, the arbitrary forbidding of church members to search for the truth, the pulling down of the blinds before the windows of reason, and the attempting to darken the mind by dogmatic declarations, such as was resorted to by the church when Galileo proclaimed a truth that the church insisted ran counter to the teachings of the Bible; or we must frankly face the problem raised and under the standard of "truth for authority" strive reverently but with heart actuated solely by a passion for the truth, to arrive at her blessed goal and to reconcile the fundamentals of religion with the facts of history and the revelations of God's great book of Nature.

The man of faith knows that truth is one. He knows that the common Father has made man a reasonable being for the purpose of exercising his priceless gift, and he believes he will be held accountable if he hides the light of reason beneath the bushel of fear. He believes that religion has nothing to fear from reverent yet fearless searching after truth, and he believes, furthermore, that the thinking world has reached that point when unless those positions that are palpably untenable are abandoned, millions of souls will drift into the sea of agnosticism or infidelity. As a servant of God he feels bound to follow the old injunction, "Speak unto the children of Israel, that they go forward."

The first of these courses has been recently taken by the Pope of Rome, when he forbade all priests and those studying for the priesthood together with all good Catholics, to read the great works of even liberal Catholic scholars that ran counter to his idea of the truth. He has placed the great church of which he is the head in a position very similar to that occupied when it compelled Galileo to recant. He has placed the ban on honest investigation. He has adopted the ostrich policy.

On the other hand, Professor Pfleiderer stands at the head of the great liberal evangelical theological movement which is marching forward under the standard of "truth for authority." His two masterly works, *Christian Origins* and *Religion and the Historic Faiths*, give in clear, concise manner the reason and the necessity for the forward movement. He shows why it is imperative

that the church should bravely accept the results which criticism, scholarship and modern research have demonstrated to be the truth; and while doing so he shows that in no way have the vital or basic truths of religion been affected.

## II.

In reviewing Professor Pfeiderer's *Christian Origins* over a year ago, we stated that in our judgment it was the most important religious work that had appeared during the year, and we feel the same criticism is true in regard to his new book, *Religion and the Historic Faiths*. No more profoundly religious work has appeared in years, yet it is marked by that splendid courage that speaks of genuine faith, united with the respect for the assured results of science and critical research that marks the deeply thoughtful man who places truth above superstitious fear, prejudice and dogma of earlier and less fortunate ages than our own.

Properly speaking, the work falls into two divisions. The first is concerned with religion in its various aspects, and the second is a critical examination of the world's great historic faiths, in which the leading tenets and the good of each, and the part they have played in the historic development of man and society, are luminously set forth.

In the first four chapters Professor Pfeiderer considers "The Essence of Religion," "Religion and Ethics," "Religion and Science," and "The Beginnings of Religion." He finds religion to be the bond that attaches or binds the aspiring mind to Deity or the world-governing Power. It "seeks to put our hearts into right relation to God, and therewith to give us the right view-point for judgment of the world and of life according to its relation to our emotion and volition."

Religion is the result of the heart hunger of man, the soul's ceaseless hunger for harmony or union with the Over-Soul. "The manifold desires and fears of the natural man constitute his slavery, making him unfree and unhappy." The driving-force and the law of religious development, "from the naive beginnings of primitive religion up to the highest height of a religion of the spirit," are found in the restless striving to find God and reach peace in His love. Professor Pfeiderer makes an able argument in behalf of religion and closes with these strong words:

"From the undeniable fact, that in the

lower stages of religion, the fulfillment of wishes, mainly sensual and selfish, is sought for by prayers and sacrifices, Feuerbach drew the conclusion that religion altogether was nothing more than a product of the selfish heart and the dreaming fancy; the gods were 'wishing-beings,' whom man invented to deceive himself as to his own weakness. If that be true, how explain the riddle that a simple deception persisted among all peoples during thousands of years? And that a construction of unreason, of the diseased egoistic heart, has proved to be the most effective means of conquering natural egoism, of basing and upholding reasonable customs, order and culture, in short, has proved to be the principal means of moral education of humanity, as the history of religion indisputably teaches? If it be true here, too, that 'by their fruits ye shall know them,' then by their reasonable effects we may draw the justified conclusion that according to its innermost essence (naturally not according to its constantly imperfect forms of manifestation) religion is not an illusion or deception, but highest truth,—and its origin is not to be found in the unreason of the selfish heart, but must be sought in reason itself, the divine tendency of our race, which contains our capacity and destiny to rise above and beyond nature.

"From the time of Plato and Aristotle, all earnest thinkers have agreed that the idea of God belongs of necessity to our reason."

The ideal and the reality that face man are more or less in antagonism. Indeed, "the idea of what ought to be is never one with what actually is, but, to a certain extent, always bears the relation of opposition and negation to present reality. So it seems that practical reason, whose guiding star is the ideal of the good, stands in irreconcilable conflict with theoretical reason, which is occupied with the truth of being. . . . For that very cause, if reason does not wish to give itself up, it cannot do other than elevate itself above the world to a last and highest unity, in which all contradictions, even that of the true and the good, are unified,—to God.

"Yes, God is the word which solves all world-riddles, even the most difficult, which lies in that contradiction of is and ought."

He argues that it is a divine impulse of the spirit that urges us to seek God; an irresistible desire to "rise above all finite contradictions to the Supreme unity, which is the

cause of all that is and the goal of all that ought to be." And he continues:

"If it be a divine impulse of the spirit which urges us to seek God, then it is a divine power of the spirit which will enable us to find him—find him so far at least as it is possible for children of Time to grasp the eternal Spirit; ever more and more closely, ever shrouded in a symbol, ever in the reflected picture of the finite, ever in some dark riddle of a mysterious secret."

This constant seeking God and the clearer and higher concepts of Him attained as man advances, in no wise shake the belief in Deity for the thinker. Indeed, our author holds that:

"The belief in God proves its truth by helping man to the recognition of his destiny in the world and to the fulfillment thereof. But it not only helps to solve problems, it is itself—being the highest synthesis, the unity of the deepest contradictions—the deepest problem offered to man, with which he has struggled through thousands of years of history and will have to struggle in the future. It is determined of God 'that they should seek the Lord if haply they might feel after him, and find him, though he is not far from each one of us. For in him we live, and move and have our being. . . .'"

The ancient religions presented two great eas of God. In one Deity transcended all things and thus was without the universe. The other held that he was the soul of the living cosmos, and Christianity, our author finds, "seeks to unite into a unity in itself the opposing forms of earlier religions; therein lies its great superiority of abundance and strength of religious truth. . . . Its history is for that reason so much richer, as its nature is more complicated than in any other religion; it has its contemplative thinkers, its world-weary mystics, its prophets of an ideal future and its battling heroes and men of world-governing energy—each single character is fundamentally different from the others, and yet all are Christians, united by the common spirit of the religion of 'God-humanity,' overruling all individual characteristics."

In the chapter on "Religion and Ethics" we find much deep thought that will appeal to reflective minds. Not he who says, "Lord, Lord"; not he who makes long prayers and who is a stickler for rite and dogma; but he whoerigeth the will of the Father is the truly I idoous man.

"One may have a mass of ideas about God, perhaps carry a whole system of church doctrines about in his head, and yet be an entirely irreligious person, and remain so as long as those ideas are merely matter of knowledge and find no echo in the will, so long as they do not release religious feelings. The presence of religious feeling is an evidence that a man does not only know about God, but that he is moved by it as to his will and follows its decisions; that he has God not only in his head, but also in his heart. 'Would you have him as your own, then feel the God you think.'"

Service of God expresses itself in two ways: "Partly in unmediated relation to God as service of God in the narrower (cultish) sense, partly in mediate relation, through the moral action among men and things of the world which correspond with the divine will.

"Naturally there can be no such thing as a direct action upon God in the strict sense of the word, hence the activities of the cult-service of God have but a symbolic meaning; they are the symbolic-representative expression of the inner tendency of the will to God, the immediate expression of the pious feelings and, at the same time, the means of stimulating, energizing and imparting those feelings. The real service of God is actually only moral activity in the world, in so far as the pious soul regards it as the fulfillment of tasks set him by God, as a service for the cause of God, for the realization of the divine purposes in the world."

Whenever the cultish runs counter to the "moral purposes of society," "instead of being the most powerful motive of morality, religion becomes its gravest obstacle.

"The ultimate source of this evil lies in the childish, senseless mode of thought of primitive religion, which, without further ado, places the relation to God on a level with the relation to a powerful man,—that is, ascribes to him a selfish will, peculiar needs and self-seeking wishes; whereas the divine will is perfectly good, so that its object is absolutely one with the general highest good. The same lowering of God to the finite is also the source of the conflicts between religious ideas and profane knowledge; for if God is conceived as an individual Being, acting alongside of others, differing from other finite beings merely in degree of power, then peculiar finite activities will be ascribed

to Him which collide with those of other finite causes, hence breaking through and nullifying the causal connection of the whole of the world-order; whereas, in reality, God is the infinite power and wisdom: He is the eternal basis of the reasonable order of the world and the guarantee of the knowledge of it for our thinking."

Richly worth the reading is the chapter of "Religion and Science." Our author points out a fact very important to be remembered when he observes that:

"Religious ideas may be subjected to the most thorough-going changes, and yet religion may remain essentially the fundamental of the soul. From which, it follows, that conflicts between profane knowledge and the traditional religious ideas raise no question of the right of religion itself, but they are merely indications that the former mode of thought is no longer the adequate form for the religious life and therefore stands in need of more or less emendation or renovation."

He then traces the revolutions in the world's thought, due to the march of physical science and the rise of the modern critical method in examining things past as well as those of the present.

"The nineteenth century came with the theory of evolution, which Lamarck prepared and Darwin carried out to its victorious completion, according to which all higher species of earthly living beings, including men, developed from certain simple ground-forms through gradual and naturally-conditioned changes. But what becomes of the Biblical Paradise? of the Creation? of the perfect condition of man at the beginning? Instead of such a peaceful idyll there is put a semi-animal beginning of our race with all the horrors of the hard struggle for existence, with the slow and laborious elevation to human culture; nevertheless it is a rise from the depths of animal nature to spiritual freedom, and, in the end, that is a more sublime thought than the church-doctrine of a fall from some mythical height to an abysmal depth of depravity.

"For the science of history, the thought of evolution also became important. In history, man learned to regard more closely the gradual becoming of the higher out of the lower, without any leaps or abrupt new-beginnings; in the stead of divine miraculous deeds, there entered the natural relation of the doings of individuals under the condition-

ing influences of the social conditions of the time and their environment. It was recognized that the greatest heroes and innovating spirits were always children of their period and in some measure hemmed by its limitations, that everything temporal was temporally limited and relative. These principles were then applied to biblical history and led to a complete overturning of traditional views. The examination of the biblical writings after the critical method usually applied to profane writings was begun and their divergencies and partial contradictions in the separate traditions as well as in the total conception of Christianity was regarded. Whatever was human and conditioned by the history of the time in the utterances and teachings of the biblical authors, was in all places so clear, that the faith in the infallibility and direct divine inspiration of the words of the Bible could no longer be maintained. Finally the view widened from the biblical field to that of the whole history of religion. Here the most remarkable parallels between biblical and heathen legends soon became apparent,—parallels which partly seemed to point to a dependence of the former on the latter. For instance, the similarities existing between the biblical and the Babylon Creation and Flood stories, between the laws of Moses and those of Hammurabi, between the Jewish and the Persian doctrines of angels and devils, of resurrection and world-judgment, between the evangelic and the Buddhistic miracle-legends. Therewith the critical analysis of the traditional doctrines of faith, which had begun with externals (creation and world-picture), finally arrived at the central point: even the doctrines of Christ and of salvation were questioned, disrobed at least of their unique miraculous character, in place of which here, too, conditioning by time and history were substituted."

Next the author considers the idea that science and religion should ignore each other concluding with these observations:

"The compromise between religion and science, on the basis of a mutual ignoring and indulgence, is deceptive and untenable, however acceptable it may seem to the superficial eye. Such cheap subterfuges will not stand permanently; they are merely pillows upon which the ease-loving and lazy-thinking seek to rest, hence they are not fitting for an earnest and honest science of religion. The

latter cannot thrust aside the task of seeking a positive recognition, respect and furtherance.

"The God-idea itself is the guarantee that it must be possible to find such a relation between the two, in so far as that idea involves the unity of world-cause and world-purpose, the final of all knowing and willing. Just as that idea for morals contains the deepest foundation and perfection of duty and right volition, so for science, it contains the final ground and the finishing goal of all knowledge of the world. That is the decisive point, concerning which there must be no misunderstanding. As has been said, the presupposition of science is the undeviating lawfulness of all the world phenomena and the steady evolution of all life in nature and history. Upon what is this presupposition of lawfulness based? On proofs of any sort? Not at all; it is the basis of all the proofs of inductive research and, therefore, cannot itself be proved. Its first beginning is a hypothesis of faith, a postulate of reason which would know the world in logically ordered thinking and, therefore, must necessarily assume that the world is a reasonably ordered whole, a lawful connection of being and becoming. What else is involved in this assumption of faith which reason necessarily makes? If the world is a law-abiding arrangement of interacting finite forces, the question arises at once: Whence comes this order? Inasmuch as it governs the multitudinous number of finite beings and powers, or joins them into a unity or *cosmos*, it cannot possibly have its origin in the many and the finite; it must rather be the product of a uniform cause which the multiplicity presupposes, one prime power underlying all finite powers as the infinite source of power or omnipotence; yet, at the same time, it must be a reasonable principle, otherwise there could not possibly be a reasonable order in its activity in the single powers: hence, underlying the reasonable, ordered multiplicity, there will be an omnipotent-creative reason which is the unity, the world-principle or God. Or if, instead of starting from the object of thought, we begin with the thinking subject himself, we arrive at the same result. Are the logical laws of our reason invented or made by ourselves? Found, yes, that is, raised into consciousness and set in conceptual formulæ, they have been, by thinking men, by philosophers like

Aristotle or Kant, men who have thought searchingly concerning human thinking itself; but certainly the logical laws of the human reason were not made by these thinkers, just as little as the arithmetical and geometrical laws were made by the mathematicians, or the physical laws by the physicists, who first discovered and formulated them. The laws of our thinking are not products of our thinking, but they are the presuppositions which alone make our thinking possible; as Kant says, they are the 'previously-given,' or *a priori*. Whence, then, originates this core of human thinking, common to us all and previously-given to all? A non-thinking cause would not explain it, and, therefore, there remains but the one assumption that it originates in a thinking which is presupposed by all human thinking and which is super-human, that same creative reason of God in which the lawful order of the external world of nature found its basis."

Of evolution and historical processes of culture, Professor Pfleiderer observes:

"Concerning the thought of evolution which governs the natural and historical sciences of to-day, it must be said that it does not stand in conflict with the religious belief in God, when it becomes clear what the conception of evolution really includes. All evolution strives to attain one goal and this, its purpose, which is one finally with the phenomenon, as Aristotle even said, is from the beginning the driving power and the governing law of the entire process. Now modern science has taught us to regard the total of life in nature, in its manifold forms and stages, as a connected and uniform evolution. Good. That only justifies us the more in asking after the purpose of this all-embracing evolution of life in nature, and of finding it in man, who is the objective-point and highest peak, being a child of nature, and yet more than nature, because he is a thinking being, a being with reason. Now we are reminded, naturally, that the beginning of humanity is not to be thought of as a sublime spirituality, but rather as a very low animal-like naturalness; that is very likely, for even to-day every child of man must commence with a similar modest beginning. But the conclusion therefrom is only this, that the natural man is not the final purpose; the evolution of life does not rest with him as such, but goes on, no longer as a process of nature, but as a historical process of culture."

"But what is the purpose of the ever-to-be-sought and partially-achieved goal of historical culture? It is the development of the reason-tendency of man into a real reasoning, moral personality; it is the becoming of the spiritual man, who conquers nature, of and about himself, making it serve as a means of the free spirit? If the last goal of all natural and historical development is spirit, in the formal and real sense of the word, must we not presuppose that the cause of the entire development was spirit, creative spirit, setting and realizing its purpose? Or is it thinkable that at the end there should be found something in the result which had not been present in some fashion in the cause? Can the spirit arise out of spiritless matter? That would be the greatest of the world-riddles. Hence, it may be properly said, that the law-abiding order and development of nature and history, this fundamental thought of science, does not exclude the belief in God, but rather demands it for its own foundation. Thus is the harmonization of science and religion made certain."

Religion and science should walk hand in hand. The former deals with the most stupendous and inspiring concepts known to earth,—the Fatherhood of God, the brotherhood of man, the unity of life; harmony of the highest human aspirations with the great moral verities that find their supreme expression in God,—love, justice and truth. Science seeks to understand God's laws and find out the truths of life and the facts of human development. If religion is to continue its ostrich policy in the face of advancing knowledge, and childishly deny proved facts, as did the church in the time of Copernicus and Galileo, then there can be no peace or harmony between religion and science; nothing, indeed, but warfare, in which science must gain and religion lose, because of the votaries of the latter insisting on emphasizing the symbolism and pictures of childhood days instead of resting on the great fundamental truths behind them,—the verities that are essential—the spirit rather than the letter. With religion bravely facing every new problem and substituting the standard of truth for authority for authority for truth, she and science can move forward triumphantly.

"But a peace-compact between them is not all that is possible; they can and they should mutually help one another. Religion contains a regulative for science, in so far as it

protests against one-sided world-views, such as materialism, positivism, nihilism and illusionism, in which the facts of the spiritual, particularly of the moral-religious life, are deprived of part of their rights. Conversely, science serves as a regulative for religion; for with that which science has recognized to be undoubted truth concerning nature or history, the religious view of the world must place itself in harmony, and whatever therein contradicts the traditional ideas can not retain validity as actual objective truth. A double natured truth is an impossibility; that would be a self-contradiction of reason and a denial of the unity of God, who is the one cause of all truth.

"Religion, therefore, must abandon such traditional ideas as contradict the verified scientific knowledge of truth. In the course of history this has been done often enough, even though it was regretfully and reluctantly done. In the end, however, it was always manifest that religion lost nothing of its actual value by such concessions, but rather gained in spiritual depth and purity. For those ideas were no more than the impurities left over from the childhood period of the race; the sensual forms and the wrappings which survive from the nature religion are being consumed in the fire of scientific criticism, so that their spiritual content remains increasingly pure, and religion approaches more and more closely to the ideal—the worship of God in spirit and in truth. This end is served particularly by the widening of the angle of vision, so that it includes not merely a single positive religion but the whole history of religion. Naturally, a naïve piety at first is pained and disturbed even by that as we had occasion to see recently in the Babel-Bible controversy.

"But it is a fact that only he really knows one religion who knows more than one religion. Not only does the study of comparative religions make us tolerant in our attitude toward other religions, because it demonstrates that the divine logos distributed the seed-corns of the true and the good throughout the world among men, but it also teaches us to understand our own religion better because of the clearer differentiation between the essential and the accidental, the permanent and the temporary."

Then comes the old, old question that was asked when Copernicus demonstrated unsuspected facts in regard to the solar system,

and that has been asked by the fearful and the letter worshipers of all ages in the presence of a newly-revealed truth or a broader and grander extension of the limits of truth than the vision of a childhood age had conceived as possible: What becomes of religion? The Greeks asked this question when Socrates taught a nobler concept of God and life's duties and responsibilities than was impressed by the childhood myths of Athens and that was one of the chief charges brought against that master-thinker by the conventionalists of his day. Professor Pfeiderer meets this question in these well-considered and thoughtful observations:

"The question is asked: But what becomes of 'revelation' in all of this? Well, it is apparent that we shall have to relinquish the notion of a unique revelation and of a single, infallible revelation; but, in the end, that, too, is no harm, but a benefit. For not until then do we learn to know revelation in its full breadth and greatness and in its divine-human nature, as the one divine light, which, through the medium of human spirits, breaks into manifold rays and colors. No longer is it narrowed to one little corner of the earth called Palestine, or to a time long since past, but in all lands and ages God has made Himself known and has permitted pure souls to find Him, when they sought Him with earnestness and reverence. If, thereby, Christianity is robbed of its title to being the only religion, it does not alter the fact that it is the highest and the best. Our valuation of our own religion no longer remains an untested faith, but by comparison with other historical religions becomes knowledge tried and tested.

"Thus we achieve the result that, instead of destroying religion, science has, from of old, performed the most valuable services for religion and will continue to perform them. But science can only do this, if religion does not assume guardianship over it, granting the fullest freedom to research, and even more, regarding science as a servant of truth, that is, of God. The more the light of knowledge unites with the warmth of the heart and with the strength of faith, love and hope, so much the more will man become the temple of the living God."

### III.

Space prevents our longer dwelling on these pages, so pregnant with vital thought and so

instinct with that strong, living faith that welcomes every truth and that fears nothing from the reverent exercise of the reasoning powers. Nor is it possible for us at the present time to dwell on the luminous chapters in which our author describes these great historic faiths of the world: the religions of China, Egypt and Babylon; the religion of Zarathustra and the Mithra Cult; Brahmanism and Guatama Buddha; Buddhism; the Greek religion; the religion of Israel; Post-Exilic Judaism; Islam, and Christianity.

The chapter on Christianity, owing to the exhaustive treatment of this subject in the author's *Christian Origins*, devotes little space to mooted questions raised by higher criticism. Professor Pfeiderer merely refers to the things which the higher critics find it impossible to accept, and then passes to a consideration of the deeper things in the message of Christianity.

"Now," he says, "let us ask the question: What importance can this earliest Christian belief in salvation, a hope of an earthly divine kingdom of righteousness, of peace and of joy, have for us to-day? It is self-evident that the supernatural and the catastrophic parts of it fall away for us because history itself has shown that to be an error of the period. Nevertheless, there does remain for us the early Christian belief in the coming of the heavenly kingdom on earth; it remains as a belief in the right and victorious realization of the ethical-social ideals of human society. With this difference: we no longer expect its realization by a miracle descending from heaven, but we find in it the ethical task given to us by God, the task of honestly coöperating in person for the realization of that ideal and we hope that this labor in the cause of the divine purpose of the world must be of service in the history of the world. That is the import of faith in future salvation. The same is true of the belief in a future judgment. Although we no longer believe that Christ will descend from heaven to earth and devote some day to formal judgment, nevertheless, the truth does remain that divine righteousness ever and again, in the grave crises and in the winnowing judgments of national life, has revealed itself and will reveal itself in the future. To our thinking the single miraculous catastrophe divides into the ever-recurring catastrophes of the life of peoples, returning according to the

eternal laws of the order of the world, catastrophes in which that which is impure is destroyed by the test of fire and that alone persists which is genuine, true, and good. 'The history of the world is the judgment of the world!'"

Very luminous and helpful are the author's remarks dealing with the spirit of Christianity, —its meaning to the man who sees and feels its deeper import.

"Ye are all sons of God through the faith in Christ Jesus.' The connection with Christ is so close that Paul can say: 'No longer do I live, but Christ lives in me.' 'If one be in Christ, then is he a new creature, the old is departed, behold he is become new.' Above all, for this new man, there has passed away the world of the law with its literal observance of the ordinances, the threats and the curses resting upon transgressors—all of that is done away with; it does not hold for such as have become free men in Christ, free men of the spirit. For 'the Lord is spirit and where the spirit of the Lord is, there is freedom.' Consequently, the spiritual man is first of all a free man, who has within himself the source of all true knowledge and the motive power of good. 'Love is fulfillment of the law'; the holy spiritual motive takes the place of external force. The same holds of knowledge.

"Therefore, John can also say: 'This is life eternal that they should know Thee, the only true God, and him whom thou didst send, Jesus Christ.' The knowledge of God after its revelation in Christ, that is eternal life, the salvation now present. According to John, it is true, Christ is not identical with the man Jesus, but something far more comprehensive: the eternal word of God, or the Logos, which has been with God from the beginning and had been the power through which all things came into being, the life of the world and the light of men,—which had revealed itself in a unique and miraculous manner in Jesus but did not confine itself to his mortal existence, and after Jesus reveals itself ever anew in that spirit which leads the community on in truth. For this reason, the belief in Jesus, that eternal Logos and Son of God, means present possession of eternal life, according to John. The believers 'have even now gone over from death to life and taste of death no more'; their faith is the power which has overcome

the world. That does not imply that the world is devoid of value and reality for the Christians as it is for the Buddhists; but rather, the world is the object of a positive moral task, the material which is to be shaped by the activity of a patient and serving love into the kingdom of God. The love, which Philo had called the twin-sister of faith, is, according to Paul, the active energy of faith and the most precious gift of grace, which will never fail though prophecies, tongues and knowledge shall cease. (I. Cor., 13: 8.) And John condenses the entire substance of the Christian faith in that deep saying: 'God is love, and whoso is in love, is in God and God in him.' If it is faith that makes man the master of all things and frees him from those things which otherwise enslave him, it is love which unites him to the whole and makes him the voluntary servant of all. Thus faith and love are the actual salvation of the present, bridging the past revelations of the divine spirit with the hoped-for coming fulfillment and completion.

"The mythical ideas of past and present miracles were naturally the outer form of the belief in salvation, necessary for the old Church as they are for many men to this day; but, from the beginning, they were merely the shell, in which lay hidden the actual experience of the present redeeming power of faith and love. Though we of to-day can no longer hold these mythical notions to be literal truth, we may well recognize them as symbols and means of representation of the permanent truth of the Christian idea of salvation. Let us be careful that we do not lose the ideal content, or lessen or weaken it by an all-too-hasty throwing aside of the symbolic shell, before we have actually grasped their deep meaning. If, from the beginning, the Christian community went beyond the earthly life of the Jewish prophet Jesus, and, for the actual object of their faith took the heavenly man, the eternal Son of God, the divine Logos which is the light of all men—truly, it was no chance inquisitiveness but it was an inner necessity; it was the involuntary recognition of the cardinal truth that the redeeming power is not a temporal thing, not even the most excellent man, but that it is the eternal divine human spirit of the true and the good. That alone can become an immediate inner experience for us; that alone can produce an unconditioned certainty, free from all temporal

and finite limitations; that alone can be a universally-valid form and authority for all men. This divine-human spirit is the truth that frees and the love that binds, opening the heart to it with a faith that knows, consecrating to it a life of active labor, of serving love, and of waiting with patience and hope—that is the actual salvation of the present for which all the figures and stories and legends and poems of the past are but means of visualization, symbols and parables: 'The finite is ever an image.'

"The Christian belief in salvation gathered up in itself all the truths contained in the religions and the philosophies of its time. With the religions of the mysteries, Christianity shares the mystical enthusiasm, that uplifted and intensified feeling of being-in-God and the implied hope of a blissful beyond; it converted the mystical means of salvation into symbols of a moral rebirth and of brotherly love. With the philosophy of its time, Christianity shares the reasonable worship of God in moral knowledge and practices. Again, it shares with Buddhism the abnegation of self and the world, the quiet peace of resignation; and also, with the religion of Zarathustra, it shares a courageous struggle against godlessness of every nature and a joyous hope of the victory of God's cause in the world. With Judaism, Christianity shares belief in the one sublime and holy God, the judge of men and of nations, and in the coming of his kingdom on earth; but with Plato, it shares also belief in that God, who is the highest good and the unenvying source of all that is true and good, as also belief in the divine mediator Eros, that power of inspiration resident in us, and love of those

ideals coming from above. With the Stoics, finally, Christianity shares that inner freedom from the world, the calmness of firm character, the power of self-determining will (autonomous) and the liberality of the humanitarian idea which reaches out over all nations and all classes; but it gives life to this cold and proud virtue of the Stoics by belief that the world is God's, and by love which renders the service of brothers a joy, and by the hope that all struggle and all suffering misery of the time will one day be resolved into the peace of eternity.

"Thus it is that Christianity became the religion of the religions, conquered the old world and led up to the new."

The ignorant Pagan bows down before the stone image of his god. He does not worship the image nor imagine it to be his god, but the statue, being something concrete, helps him to concentrate his thoughts on his deity. It is for him, in his slow stage of development, a necessary aid. So, doubtless, at certain stages, myths, legends and wonder-stories have been absolutely necessary to carry great truths to the minds of the people or to rivet their attention on ideals that held redemptive power. And to-day, doubtless, rites and forms are essential for many. But the tendency at all times has been to elevate the letter above the spirit; to make a reality of the myth and to lose the vital truth which it symbolized or illustrated; to emphasize the non-essential husks, the outer garment, of religious truth in such a way that the soul of religion fails to touch the spirit of man in a vital or redemptive manner.

B. O. FLOWER.

## "LIGHT-FINGERED GENTRY."\*

A BOOK-STUDY.

BY B. O. FLOWER.

I.

THE SERIOUS-MINDED novelist, especially if he be a democrat in the highest sense of the word, has a great opportunity to strike telling blows for just

\* "Light-Fingered Gentry." By David Graham Phillips. Illustrated. Cloth. Pp. 451. Price, \$1.50. New York: D. Appleton & Company.

government and human advancement at the present crucial hour in our history. Indeed, it is doubtful if any other literary worker in the present temper of society wields so great an influence as the novelist who is possessed at once of imagination and the manhood or principle to stand for that which is just and

right. He looks abroad and beholds on every hand crying wrongs demanding redress; victims of injustice and prisoners of poverty, who are not responsible for their own misery and want, but are rather the result of spoliation by the cunning and masterful who have trampled on the fundamental laws of ethics in a mad passion for the acquisition of wealth and power.

Charles Dickens beheld his own father dragged to the poor debtor's jail, there to suffer cruel hardships because of his inability to meet his obligations. This opened the eyes of the young man to the iniquity permitted by a slothful conventionalism which placed the dollar above justice or humanity. Furthermore, the young novelist saw the cruel injustice suffered by the unfortunate children who became a public charge, and the wrongs endured by the poor and the unfortunate of society in many instances because of their helplessness, and he determined to raise his voice against the monstrous conditions to which State and church had closed their eyes. Had he relied on his power as a journalist, to describe the wrongs in essays, he would have done much good, but he would not have affected the great mass of the people, who must have the story with its human and dramatic interest, its lights and shadows,—the story that is a sectional view of life. And Dickens knew the temper of the age and selected the novel as the most effective weapon with which to wage his warfare for the exiles of society—the children of the night.

Victor Hugo, beholding the tragedy of man's struggle with unjust laws and the indifference of society to the fatal lack of agreement oftentimes found between law and justice, wrote his masterpiece, *Les Misérables*, one of the greatest pieces of writing that the nineteenth century produced, and in so doing he raised the interrogation point before unjust laws, customs and the machinery of convention so convincingly that no man may read the book, if he be right-minded, without having his eyes opened in such a way as to make him a better citizen and a more enlightened unit in the social organism.

In a like manner Zola, especially in his later works, dealt Herculean blows against the evils that threaten civilization and are mainsprings of the world's misery, while he also in many instances pointed out the better way.

Now these men who have wrought so

effectively are typical of the conscience-guided novelist and his power for good, when he is true to his high trust. Unhappily, where there is one man in the field of romance literature who places the cause of civic righteousness, of honesty, justice and right-mindedness above the soul-deadening appeals of a slothful dilettanteism and the popular acclaim of those who wish things to remain as they are, we find scores of gifted writers who prefer to float with the currents, to cater to slothful conservatism and to the aristocracy of the dollar, because in so doing they feel they can more quickly and easily win popularity and affluence. In other words, where there is one who places the ideal of right before thought of self, there are many who make personal considerations out-weigh all other things. Therefore it is the duty of men and women who think and who possess conscience and conviction, everywhere loyally to support those who dare to be true to the demands of democracy, of good government, of social justice and the cause of the weak; for these men are the apostles of a higher civilization whose work more quickly appeals to and impresses the millions than that of any other class of thinkers. Novels like Brand Whitlock's *The Turn of the Balance*, Mr. Sinclair's *The Jungle*, David Graham Phillips, *The Second Generation* *The Cost*, *The Deluge* and *The Plum Tree*, are works that are doing more than almost any other agency in tearing the mask of respectability from corruption, injustice and morally disintegrating conditions that if left unchecked will in a short time destroy the Republic.

## II.

David Graham Phillips is the most prolific of the really virile and popular American novelists who are striking Thor-like blows against political, commercial and social corruption and the morally disintegrating influences that have become so sinister a menace to free government. His really powerful novel, *The Second Generation*, which we recently reviewed in THE ARENA, has been followed by a story equally as great as a social study and quite as strong in human interest. In *Light-Fingered Gentry* our author, following his plan for presenting different phases of present-day political, business and social life which threaten the integrity of free government while under-

mining the moral fiber of society, gives us a vivid picture of the conditions prevailing in that section of the world of high finance over which the great insurance grafters have so long presided for personal enrichment while posing as the high priests of morality and the conservators of the interests of the would-be prudent Americans. This book, like all of Mr. Phillips' later novels, has a double interest for thoughtful people,—as a novel and as a graphic study of present-day conditions that are ominous because the people are not awake to the character of the deadly influence to nation and individuals, if they continue.

## III.

Considered as fiction, *Light-Fingered Gentry* is one of the strongest, most interesting and human novels of the year. Mr. Phillips is a realist in the sense that he pictures life as it is, but his stories are always free from the revolting and morbid elements that mark the realistic novels of many Old World writers. He is first of all the scholarly journalist who has made an intimate study of life in its various moods and of social, business and political conditions as they obtain in the Republic to-day, and he possesses the gift which marks the writings of our modern journalists, of making the reader see what he sees and feel something of his feelings in the presence of the phenomena with which he deals. His novels are true to life; so obviously history in essence that the reader finds no difficulty in following the story with much the feeling one experiences when a friend is narrating some personal passages in the lives of those with whom he is acquainted. They have no plots. There is no straining after effect; seldom, even, do they suggest the melodramatic. They are sane, strong and fine. They take a grip on the reader's imagination that cannot fail to leave a positive impress on his mind. In some of them the love motive and human interest is much stronger than in others. This is particularly the case with *The Cost* and his last two stories, *The Second Generation* and *Light-Fingered Gentry*.

In his new novel the two strongest characters, or perhaps it would be more accurate to say the two persons who hold the strongest place in the reader's interest, are exceptionally well drawn. The heroine is distinctly Mr. Phillips' best feminine creation. Heretofore his women have not equaled his men.

Neva Carling Armstrong shows a distinct advance over the women of his previous works. She is an admirable study of a strong woman, revealing the complexities of a high-minded twentieth-century woman, in a developed state, who has not been blighted during the formative period of life by the artificiality that environs the wealthy in modern city life. The other principal women in the story are drawn with a strong hand and a comprehending intelligence. The background and setting of the story are also fully equal to *The Second Generation*, though entirely different, the former being concerned with life in an Indiana town, while *Light-Fingered Gentry* has a great metropolis for its background. It is a positive pleasure to note a steady advance in a writer's work such as has been noticeable in the later novels of Mr. Phillips. If one will compare *A Woman Ventures* or *A Master Rogue*, for example, with *The Second Generation* or *Light-Fingered Gentry*, he will see this wonderful development. The former works merely give the promise of the purposeful work he is now doing.

In this story the hero and heroine in the first chapter, after an unhappy wedded life, face the fact that they are not bound together with the mutual love that makes a home a home and that warrants their being man and wife. They determine to separate. Horace Armstrong, the hero, a masterful young man, goes to New York and accepts the presidency of a great insurance company which has been under fire, and the exposures of graft have made it necessary to elect a new president. The real power behind the insurance company is a high financier who proposes, as soon as the storm of public indignation has swept over, to again resort to his old practices and be, as heretofore, the real master of the millions confided to the care of the insurance company by the unsuspecting policy-holders. A struggle ensues between this would-be master of the people's millions and Armstrong.

Neva also goes to New York, where she studies art and steadily develops in character and also in personal charm, until she blossoms out into not only a wonderfully beautiful woman, but a strong, high and noble type of American womanhood. She has always loved her husband, but he has never appreciated or really loved her. Other men, including a great artist, fall in love with Neva, but she treads the highway of honor

and is steadfast to her better self. Armstrong awakens to the fact that for him there can be no other woman in the world, but Neva, owing to Armstrong's relations with the grafting insurance ring of high financiers and because of ugly stories that are circulated in regard to his business dealings, does not for a time dare to trust him, even though she has never ceased to love.

The interest never flags, from the opening chapter, and it is only a man possessing intimate knowledge of human life and strong imaginative powers who is thus able to carry the reader forward from page to page with ever-increasing interest, without resorting to plots or any of the artifices of the ordinary novelist, and without offending the reader's good taste by mock heroics. The story as a romance is one of Mr. Phillips' best works, which is to say that it is one of the most interesting novels of the year.

#### IV.

But it is far more than a fascinating romance of love and life. It has an ethical value at the present time that it would be difficult to over-estimate, for now as never before since the sluggish and easy-going populace was aroused a few years since by exposure after exposure of graft and corruption permeating business, political and society life, have the criminal rich, the reactionaries and privileged classes united in a systematic campaign to silence the public-opinion forming influences and again lull to sleep the partially awakened public conscience. The great hold which the industrial autocracy has on church, college and kid-glove reform organizations and associations has never been so startlingly apparent as to-day; while that part of the great press of the land controlled directly or indirectly by privileged wealth is doing all in its power to divert the attention of the people from the cancers that are eating to-day, just as surely as before the exposures, into the fabric of business and political life. While the people were ignorant of the evil conditions, they were not morally responsible for them. Now, if they permit the criminal rich to continue to oppress through immoral business practices and the debauching of government, they become partners in the crime, abettors in a nation's destruction. So the hour is far more critical than many imagine,—a time when the highest interests of democracy or free government, as

well as considerations of sound morality and the common good, demand that every true patriot work as never before to force the people to drive the thieves and corruptors from the temple of government and business life.

No man at this juncture can do so much as the popular novelist, and no man knows so well as David Graham Phillips how to vividly uncover actual conditions in a clear and telling manner, and at the same time hold the interest of the general reader so that all who begin his book will complete it.

*Light-Fingered Gentry* comes at a most opportune time. The insurance scandal that filled the public mind with amazed indignation is rapidly blowing over. But how far have the real conditions been changed? Have the great insurance companies been wrested from the grasp of Wall-street gamblers? Are men of the Perkins-Ryan-Hariman type to-day outside or inside the breast-works? It is of the utmost importance again to remind the people of the facts that exist and will exist until we have some root-and-branch reform work in the realm of Wall-street high finance. America's great Monte Carlo cannot continue as it has prospered during recent decades, and free institutions survive or the people escape the slavery of extortion, of remorseless greed, practically robbing on every hand through monopoly and trust power. No, it is only by the aid of such books as *Light-Fingered Gentry* which circulate freely among the reading classes and which force the people to see and understand the actual conditions, that we can hope to successfully carry forward the great work that has been begun and which alone can save free government. *Light-Fingered Gentry* takes us behind the curtain and shows the plutocracy at work in secret. It shows us the man who has long posed as the high-priest of honesty, morality and national honor for what recent investigations have shown him to be,—a moral criminal, robbing the people and poisoning the wells of public opinion. Nor is this all. Mr. Phillips is nothing if not a sincere lover of pure democracy, a hater of shams, hypocrisy and snobbishness. He knows that the criminality that masquerades under the robe of respectability in Wall street has its complement in the hollow sham, the moral bankruptcy and the pitiful apeing of reactionary and decadent life of the Old World in the so-called high society of

upper New York; and he lays bare all the world of shameless vice, criminality, pretense, intrigue and moral bankruptcy and shows just how the vitality of the Republic is being sapped, while at the same time he throws into high light the strong, fine virtues that

are the salvation of men and nations.

This work, like *The Second Generation*, is a book for the nation's health,—a book that cannot be circulated too freely. It is fascinating, strong, virile, and rings true at every point.

B. O. Floun.

## THE EDITOR'S QUIET HOUR.

### THE CHRISTMAS SPIRIT.

1.

CHRISTMAS is the one day in the year when among normal people with wholesome, genuine, simple or democratic environment, almost everyone is chiefly concerned in making others happy; and therefore for all such persons it is the happiest day of all the year, for the chief pleasure of the spiritual man lies in making others happy, in self-forgetful service for the upliftment, development and enrichment of those less fortunately environed and those whose lives impinge on one's own sphere of influence. Herein, indeed, lies the profound significance at the heart of the saying of the Great Nazarene concerning the finding of life through losing it. The egoistic spirit must be subordinated to the altruistic or love spirit before man can be called civilized; before, indeed, he can be truly happy or be a beneficent influence, imparting brightness and warmth to other lives.

Someone has said that animal organisms live by feeding on one another, but spiritual life grows only by the giving of life for other lives, and one of the many things that indicate the high origin of man and a glorious destiny for the soul is found in the fact that the supreme happiness, the joy that lasts and is unalloyed, is found in giving happiness and help to others.

Now the Christmas spirit is precisely this spirit of self-forgetting love, of joyous, thoughtful service for others. This is what Christmas means to the normal aspiring and civilized man. But here as elsewhere, in proportion as men and society turn from the spiritual concepts or moral idealism that exalts while yielding pure happiness, and substitutes for it the sordid materialism of the market; in proportion as money is exalted above manhood

and considerations of personal enrichment and material aggrandizement take precedence over the ideal of justice, right and brotherhood, life becomes artificial and the vision of the victim of the mania for money or personal egoistic power, and also that of those environed by its death-dealing spirit, becomes inverted. Moral insanity supervenes. That which gave joy and happiness becomes the source of bitterness and poison. The possession of things becomes more to the greed-crazed egoist than the spirit of the giver. Wherever and whenever this condition obtains, Christmas, like other things that are precious and blessed to the sane or normal soul, becomes a blight and a curse, because of fostering feelings of discontent and human restlessness.

Only a short time since we asked a friend the question: "What does Christmas suggest to you?" He shrugged his shoulders and replied: "It is the day in the year when one receives just the things he does not want, and when he feels forced to give to everyone he knows, and usually gives just the things they do not want."

Unconsciously this man betrayed the fact that the materialism of the market had taken control of his mind, though he would have been amazed and indignant had it been suggested to him. Yet his answer was concerned only with the things—the material gifts; nothing of the spirit save the implication that the spirit was of too little concern in the balance with material gifts, to be considered.

We have often been rendered inexpressibly sad by hearing young people in the metropolitan centers describe their Christmas gifts and complain that the gifts received from

certain friends were less expensive than those given, because here we saw and felt how the eclipse of moral idealism by materialistic egoism darkened all the Godward-looking windows of the soul, leaving the spirit to grope and grovel in the cellar of materiality, where pseudo pleasures allure and deceive, only they leave the Dead Sea fruit of ashes in the heart of their victims.

This view of Christmas, however, is that of a money-mad society suffering from a temporary spell of moral aberration and seeing all things with inverted vision. To the great millions of the people who hope, love and aspire and who joy in the simple life and the love that is steadfast and loyal and true, Christmas means a radiant moment in the pilgrimage of life, when the higher nature experiences its deepest pleasure through consciousness of having made glad the hearts of those who are dear, or of having brought into the prison homes of the children of adversity a strange new light and gladness.

## II.

To us Christmas suggests many things, and the word has the magic power of opening the gate of memory and conjuring up scenes—dear, tender, hallowed scenes—of the long-vanished past. It suggests our childhood days and lo! before the mind there rises a picture, vivid as though the canvas of a master-artist stood before us.

Here is a little country home in Illinois; a six-room house, with a long porch extending more than forty feet along the southern exposure, facing a broad valley studded with rural homes, each nestling in the midst of orchards and groves of noble forest trees. A fringe of trees, shrubs and bushes lines the winding banks of a stream that traverses the valley, and on the further side of the open expanse rises a forest of great trees extending from thence toward the Wabash. The view is very beautiful from this southern exposure, especially in the spring, summer and autumn, when nature weaves her robes of glory before one's very eyes, delighting all lovers of the beautiful with her magic transformations. First comes the emerald flush on earth, shrub and tree; then the orchards awake into fairy gardens. The peach trees, borrowing the blush of dawn, are robed in beauty only comparable to the bridal veil of fleecy white that covers the cherry, plum and pear trees; while the apple orchards weave

together the pink of dawn and the snow of winter and place their floral gems in emerald settings. Then comes summer in regal splendor. The wheat fields are as seas of burnished gold; the waving oats reflect a silvery sheen that contrasts charmingly with the deep green of the Indian maize, the reddish-brown of the ripening hay and the lighter green of the pasture lands. Next comes autumn, most gorgeous of the seasons, when nature, laden with the fruitage and wealth of the year, robes herself in indescribable splendor ere she falls asleep in winter's cold embrace.

The immediate setting of this country home was no less engaging. A short distance from the end of the porch was an arbor *vitæ* tree of unusual proportions. At the other end rose a stately Norway spruce. Not far distant were a giant silver poplar, some picturesque spike-like Lombardy poplars, a catalpa, and other foliage and flowering trees, together with massive clumps of snow-balls and other shrubs. Beds of flowers fringed the front of the house, while the porch was shaded with vines, its chief glory being a mammoth wistaria whose gnarled trunk had weathered the winters of almost a generation of time. It had flourished in the well-nourished soil and seemed to have two ambitions: to gracefully festoon the space between the supporting columns of the porch while clambering over the roof in a vain attempt to reach the great brick chimney at the center of the western end of the building, and each spring to make its little corner of the earth the most attractive spot that eye could rest upon, with a wealth of bloom of almost dream-like delicacy, making a veritable trysting-place for fairies as well as a gorgeous banquet-hall for the honey-bee and his giant cousin, whose drone and hum made musical the live-long day.

Not far from the house grew a giant sweet-briar, whose blossoms were greatly loved by our mother, and well do we remember how we children in early summer watched the pink peeping from the green buds, until at last, after a shower, the buds expanded as by magic. Then we would gather an armful of blossoms and carry them to our mother, whose large black eyes shone like stars when we handed her the fragrant flowers. We thought her joy was caused by her love for the sweet-briar. Later we knew better—knew that the wonderful light that at times

seemed to glorify her sweet face came from the joy she felt at the thoughtfulness, the manifestation of the Christmas spirit, by her little children.

The northern approach to the house led through an avenue of elms of heroic size, and on one side grew the largest acacia tree we have ever seen. It presented a splendid sight when in the glory of blossom and was a veritable Eden-spot for gorgeous butterflies and honey-bees.

But it is not the environing setting of this home or nature's festal seasons that specially interest us at the present moment. It is winter. The holiday season draws near, and we enter the humble home where we spent so many Christmases that oasis-like live in the memory of our childhood. We enter the great living room, hallowed by precious memories. An immense fireplace occupies a large part of the eastern end, in which huge hickory and oak logs are brightly burning. The room is spacious. The floor is covered with a rag carpet of the hit-or-miss variety,—rags that once clothed the family and were later cut in strips, sewed together, rolled into balls and on a neighbor's loom woven into the carpet. How the wizard memory brings back the past and peoples again that great room. Before the roaring fire night after night much of our most vital education was received, when we little imagined we were being taught; for here our father during the long winter evenings read aloud and explained the more obscure passages in a manner so graphic and entertaining that there was no difficulty in seeing the pictures he sought to conjure up before our youthful imaginations. The Bible and *Pilgrim's Progress*, Rollins' *Ancient History* and other standard works, were thus presented. When we say that our father invested Rollins' *Ancient History* with an interest greater than that which we to-day derive from the most powerful romance, the reader will know something of his rare gift as a reader and interpreter.

Gone are those days, and the two who made for us a heaven of that little home are reunited in the Morning Land; and we who remain behind can only bless their memory as we say, "We miss them so!"

Of the many Christmases spent in that great room, one we remember especially well, because though it was marked by fewer gifts such as are so prized by small children, it

remains indelibly impressed on our mind, as radiant as the holly berries that make bright the Christmas-tide, and beautiful as the great pearl-like wealth of berries that clothed the mistletoe that grew in abundance in the woods near by. And because the story of this Christmas illustrates how little material gifts have to do with the happiness even of children, in a home dominated by the spirit of sincerity, love and sanity, we are tempted to describe it.

Our father was a clergyman, much loved and respected wherever known. Though his sermons were singularly free from emotional pleas and were ever addressed mainly to the reason of his hearers, he met with such success expounding the Word as he understood it, in revivals, or, as they were then called, protracted meetings, that his services were greatly in demand. Frequently he was away from home for several weeks. On the Christmas eve we have in mind, he had planned as usual to be at home. At the last moment, however, a number of young people joined the church where he was holding a meeting, and many more seemed on the verge of following their example. The church officials urged that the closing of the meetings, even for two or three nights, would break into the interest and be unfortunate. His sense of duty, that was ever a compelling motive in life, caused him to remain. Thus the little simple presents that he would have brought for the stockings were not purchased, as his return was expected until it was too late to purchase them from the town. A box sent by express from two older brothers in a great city in a neighboring state was belated and did not arrive at its destination until some time later. So Christmas eve arrived and the little girl and boy who were the only members of the family who harbored any illusion about Santa Claus, hung up their stockings and went to bed. The mother put into them some little home-made articles, well knowing, however, that they were not the little things the children had spoken of so often, so if Santa Claus might be listening he would know what they most wanted. Morning came,—a biting winter dawn, with the thermometer far below zero and the earth shrouded in winter's unsullied winding sheet. But this morning the cold was not an excuse which the little ones thought of urging for remaining in the warm and cosy beds. Out on the floor, and like homing

birds they ran to the chimney, seized the stockings, and found none of Santa Claus' expected gifts. Then our little mother, who was by our side, told us the truth she had so often broadly hinted,—that the parents and other loved ones were the real Santa Claus, and that our father's unexpected detention had prevented the presents from arriving.

"But," said she as she drew with her loving arms the children to her side before the uncovered bed of coals, "we are going to have a beautiful Christmas, my children; for it is not the presents that count, so much as the love that they represent, and we are going to have a fine dinner to-day. The boys are going to the woods. They will try and find some mistletoe and green boughs to dress the room, and this afternoon we will have a candy-pulling. To-night you shall pop all the corn you want and we will have apples and nuts, and I will tell you some stories."

The eyes of the little boy and girl met. They felt the love, the boundless love, of the mother, and they drew very, very near to her and entered heart and soul into the plan for a joyous day. Later a neighbor's child came over and her parent was induced to let her remain all night. The dinner was a great success. So was the candy-pulling. But ah! the evening! Who can describe that which one must see, feel and know to understand? The dishes were cleared away. A roaring fire burned in the fireplace. The faithful watch-dogs were honored guests of the evening family circles during the winter nights, and they were here. So were the cats, preëmpting the softest home-made rugs or curling up in the laps of the accommodating ones, who were rewarded with the purring of deep content. Down into the cellar went one of the older brothers, returning with a large basket of wine-sap and golden pippin apples and a goodly supply of hickory nuts. The corn was soon popped, after which the children all eagerly listened, first to some Bible stories, for the mother, through whose veins ran the blood of a long line of Huguenot ancestors on one side and of two generations of Welsh clergymen on the other, loved the Bible, as much as the ancient psalmist loved his God when he uttered that cry of the soul: "As the hart panteth after the water brook, so panteth my soul after thee, O God." And after the Bible stories the children clamored for some Christmas tale, so one followed. What was the story? It is no matter. Any story told by those

charmed lips would have been sweet as music to the ear of the children. We will suppose it was Dickens' *Christmas Carol*, which our mother loved so well,—that wonderful Christmas story only second to the late W. H. H. Murray's *John Norton's Christmas* in its human interest, fascination and ethical worth. How real and vivid when told by the mother, who possessed the strong imagination of the intuitive French and the mystic or poetic nature of the Welsh, was Marley's ghost, more potent for good than Marley living. The little eyes grew wide and something of Scrooge's fear crept into the minds of the children as the story approached the creepy situation when the ghost appears. With what breathless interest we followed Scrooge on his journeys. How our hearts went out in sympathy for his nephew and for Bob Cratchit, and how near and dear seemed Tiny Tim, with his "God bless us, every one."

And so the story was ended, and we children reluctantly prepared for bed. A bright light flashed in our mother's eyes when the children said that it had been the happiest Christmas they had known, and the little visitor exclaimed, "O, do n't you wish Christmas was every day?"

And here lies the lesson which it seems to us the Christmas season should teach. We are supremely happy the one day when we forget ourselves in our every effort to make others happy, because that day we are most completely dominated by the Christmas spirit—by the spirit of loving service, the spirit that made the life of the Great Nazarene one long Christmas day. Now if, as we think all deeply thoughtful people will admit, in the Christmas spirit man finds that which gives the purest, deepest and most abiding happiness while nourishing the spiritual nature, is it not wisdom—the highest wisdom—to strive to carry it into every hour of every day?

How quickly the hours fly! How swiftly the days pass into the weeks, the weeks into the months, the months into the years! How soon the marching orders come to cross the Great Divide! And yet, how prodigal are we of our opportunities and how miserly are we with the love that sweetens the mind, brightens the soul and glorifies the spirit of the one who is wise enough to give the love that is in him for the happiness, the upliftment and the development of all who come within the radius of his influence!

B. O. FLOWER.



Drawn expressly for THE ARENA, by Ryan Walker.

#### A DIFFERENCE BETWEEN THE SMALL AND THE GREAT LAW-BREAKER.

This month THE ARENA is able to present another fine original cartoon from the pen of Ryan Walker. It is entitled "Immunity" and well illustrates a condition that is one of the crying shames of the hour. The American people are becoming heartily tired of the government merely seeking to have the great corporations fined, instead of doing as its mouthpieces have promised,—namely, securing criminal prosecutions against the great criminals. The trusts do not care how much they are fined. Indeed, they will cheerfully contribute to the campaign fund of the Republican party next time, if the administration, instead of treating the great criminals as poor offenders would be treated, merely fines the corporations; for the corporations have a strangle-hold on the people and they have shown time and again, by their insolent advance in prices after they have been prosecuted, how they punish the people whenever they are put to the inconvenience of being haled before the courts. They raise the prices enough each time not only to pay all court expenses, lawyers' fees, etc., and also to accumulate fabulous sums for campaign contributions or the debauching of the people's servants, but also to further augment their already swollen fortunes. The poor man who breaks the law is thrown into jail. Frequently his family suffer great privations. The rich corporation chief who defies the laws, committing various crimes all of which are proven in court, escapes without so much as the indignity of a night in prison. A fine is levied on the corporation, and forthwith the corporation raises prices and thus further augments the spoliation of the people for the enrichment of the few.

# IN THE MIRROR OF THE PRESENT.

## MAYOR JOHNSON'S VICTORY AND ITS SIGNIFICANCE IN NATIONAL POLITICS.

### A National Victory Won in a Municipal Battle.

THE TRIUMPHANT election of Mayor Johnson is a victory for civic righteousness and good government of nationwide interest and significance. Never in the history of American politics were the forces of machine-rule and corporation corrupt so successful in calling to their aid the active help of powerful and popular influences that pose as champions of civic morality and just government as in the municipal contest in Cleveland. Never did a man find himself battling against a more formidable opposition than did Mr. Johnson, after the street-car corporations and the Republican machine were able to induce Ohio's most popular and plausible Republican Congressman to run against the man who found Cleveland one of the most ring-ridden and corporation-corrupted cities in America and made it the best-governed city in the Republic. Not only was Congressman Burton brought to the aid of the notorious street-car corporation which Mr. Johnson in the interests of the people of Cleveland had whipped to a stand-still, but Secretary of War William H. Taft also came rushing to the rescue of the corporations and the Republican bosses and ring; and closely behind Secretary Taft came President Roosevelt, with his letter urging Mr. Burton to run against the best mayor of the best-governed city.

Since his first election to the office of chief executive of Cleveland, Mr. Johnson has waged a double warfare. He has fought corrupt machine-rule in all its aspects and has carried on a ceaseless battle with the public-service corporations that had long dominated the political situation and in that way were enabled to exploit and plunder the people.

In spite of the familiar cries of the pretended respectables in high places, the criminal rich and predatory classes who stand behind the political corruptionists and render their position well-nigh impregnable, the electorate of Cleveland had refused to

betray Mr. Johnson, and step by step the plundering corporations were driven from their places of vantage. At length they realized that their only hope of defeating Mr. Johnson was to secure the services of a man to oppose him who had long been regarded as honorable and who was as popular as he was highly esteemed, to act as their Trojan horse. They found this "handy man" in Congressman Burton. Then an exceptional piece of good luck came their way,—something that must have astounded some of the unsophisticated among the corrupt interests who were not fully aware of the vicious political opportunism that is one of Mr. Roosevelt's besetting sins and who imagined that he was the same kind of a champion of clean government and an enemy of corrupt wealth as was their redoubtable foe, Tom L. Johnson. Mr. Roosevelt, who refused to raise his voice in behalf of clean municipal-rule when the Lincoln Republicans of Pennsylvania were waging the most desperate battle in the history of Philadelphia, to overthrow the notoriously criminal rule of boss and ring, because, as his friends declared, the President would not meddle with city politics, wrote a letter urging Mr. Burton to run, and thus threw all the weight of his power and popularity with the notorious street-car corporations and the corrupt machine.

With such a combination and with money poured out like water by the privilege-seeking and grafting interests, it would seem that there could be little chance for the man who single-handed had to meet the opposition of corporate wealth battling for its life and aided by the President of the United States, the most popular Congressman of Ohio, the Secretary of War, and the powerful Republican machine of State and city.

Public Confidence Based on Long Service,  
That Even Corporate Wealth and  
The President Could Not  
Overthrow.

Happily for the cause of decent and honest city rule and political morality in general,

Mayor Johnson had through all his course as mayor proved faithful to the people and his trust. He had steadfastly refused to be seduced by any of the lures that have proved too much for the shifty opportunistic politicians whose moral idealism is not strong enough to withstand considerations of personal or party advantage. The people knew Tom Johnson was not merely a preacher of political righteousness and civic integrity; they knew he supplemented his words with deeds. His course had been consistent, steadfast and just. They believed in him, and they refused to be seduced even by the siren voice of the President. All honor to the people of Cleveland! Their splendid stand has done more for sound municipal advance and the cause of political morality than any political event of recent years. And what a stinging and fitting rebuke was their verdict to the preacher of righteousness in the White House, who sought to overthrow the clean, honest and efficient government of the best-ruled city in America in the interests of the street-car corporations and the notoriously corrupt machines of Ohio.

President Roosevelt and Secretary Taft gave nation-wide significance to the Cleveland municipal contest, and Mayor Johnson's victory is a triumph of national importance.

#### **Mayer Johnson as a Presidential Possibility.**

President Roosevelt has not encountered any check half so significant since he began his facing-two-ways policy. He knew that Mr. Johnson was a clean, strong and able man; a business man in the highest and best sense of that term; a statesman of extraordinary executive ability; a man so aggressively honest that no predatory interest would for a moment imagine it could influence or frighten him from any position which he held to be just and for the best interests of the people. He knew that if he was reelected the mayor of Cleveland, he might easily become a most formidable presidential candidate, one whose political course would stand out in bold relief when compared with that of any of the opportunist politicians of the opposition. Moreover, if Mr. Taft, who more than any other prominent Republican politician had antagonized organized labor by his judicial rulings in favor of the railways,—Mr. Taft, who is the foe of Direct-Legislation and the man who is altogether satisfac-

tory to the *Financial Chronicle*, the leading mouthpiece of the Wall-street interests and fully as satisfactory to Mr. Rockefeller and to boss Cox as he is to President Roosevelt, should happen to be nominated, nothing would be more likely to transpire than the nomination of Mayor Johnson to oppose the friend of the Wall-street interests. So the word went forth that Mr. Johnson must be defeated at all hazards.

No one knew better than President Roosevelt how the street-car corporations would pour out their money to defeat the Mayor who had so long stood between them and the people they desired to exploit and plunder. No one knew better than President Roosevelt the fact that every predatory band and privileged interest would join in the battle against the Mayor. He also knew full well how popular was Mr. Burton, and he doubtless banked heavily on his own popularity. Only a keen realization of the fact that if Mr. Johnson should again be elected he would be a formidable candidate for the presidency can account for Mr. Roosevelt's action in interfering with the Cleveland election in the interests of the street-car combine and urging Congressman Burton to become the Trojan horse for the public-service corporations.

The result of the election is exactly what the pretended reformers who are playing a double game in the interests of predatory wealth desired to prevent. From now on Mr. Johnson will be regarded as one of the strongest popular representatives of honest reform, business government and fundamental democracy; a popular leader who has always stood for equality of opportunities and of rights, for justice for all the people, for equal rights to all and special privileges to none,—in a word, for the ideals most cherished by Jefferson and Lincoln. He has proved himself to be a statesman of extraordinary executive ability, a man of high moral ideals who has ever been faithful to those ideals, and a man who is not content with preaching political righteousness and making spectacular moves that mean nothing for fundamental relief for the people, but who has accompanied his words with deeds, ever showing a superb moral courage which is the sign-manual of lofty statesmanship and which is so conspicuously wanting in shifty opportunist politicians.

The probable result in a national way of Mr. Johnson's election under the circum-

stances is already being recognized by the great conservative press. The morning after the election the *Boston Herald* in speaking of it said:

"The result may have a far-reaching influence. Mayor Johnson's name is, in consequence of his victory, one of those upon whom President-makers may look with favor. Strongly intrenched in the very heart of the Democratic party, at least in the West,

Johnson may be one of the strongest of Bryan's rivals when the party next meets to choose a national standard-bearer."

Mr. Johnson and Mr. Bryan have long been intimate personal friends, and we are confident that no statesman in America would more loyally or enthusiastically support Mayor Johnson than would Mr. Bryan. We repeat, Mr. Johnson's victory is of national significance.

### THE VICTORY IN TOLEDO.

**S**ELDOM has a candidate for municipal honors had a harder battle to fight than had Brand Whitlock in the Toledo municipal contest. The political machines, the corporations and the venal and controlled press united with that element of the so-called respectables who are always ready to rush to the aid of the minions of the machine when corporate wealth gives the word of command. In opposition to this strong combination stood Brand Whitlock, successor to Golden Rule Jones and running as an independent for reelection as Mayor of Toledo.

Mr. Whitlock's administration had been just and faithful, but very distasteful to the grafters and those who desire to exploit the people and enjoy the enormous wealth that can be wrung from the public through posses-

sion of natural monopolies. The battle was marked by great bitterness on the part of the kept or controlled press and the interests seeking to gain mastery of the city government, that they might further the interests of the public-utility corporations. But neither the combined wealth of the interests, the alarmist cries of the political Pharisees, the machinations of the machine, nor the vilification of the partisan newspapers were able to deceive the people and compass the undoing of the fearless and incorruptible young mayor. Again we had an illustration of the fact that the heart of the people is sound. Mr. Whitlock had been weighed in the balance and not found wanting. His victory is one that will greatly hearten other young statesmen who desire faithfully to fulfil their trust to the people.

### OTHER POPULAR VICTORIES IN THE NOVEMBER ELECTION.

#### Good Government Triumphs in San Francisco.

**E**lsewhere we have noticed at length the splendid victories won for the people and good government by Mayor Johnson in Cleveland and Brand Whitlock in Toledo. In San Francisco the cause of clean government triumphed no less signally. Dr. Taylor of the Democratic ticket was triumphantly elected over the candidates advanced by the Republican and Union Labor Parties, and inasmuch as he represented the cause of clean and progressive government, the victory was a triumph for free institutions, revealing the fact that the people of San Francisco do not intend that

the riot of corruption that marked the union of the public-service corporations with the Ruef-Schmidt machine shall recur. This verdict was made all the more emphatic by the election of Distric-Attorney Langdon, who is justly regarded as the terror of the evildoers. Mr. Langdon was the Independence League candidate for governor at the late state election.

#### The Gubernatorial Election in Massachusetts.

The gubernatorial election in Massachusetts was rich in lessons and promise of better things. Last year the progressive wing of the Democratic party secured con-

trol of the organization and nominated the Hon. John B. Moran, the able District-Attorney of Boston, for governor, and E. Gerry Brown, a life-long reformer, for lieutenant-governor. This ticket, which had the endorsement of the Independence League, polled 192,000 votes, in spite of the strong opposition of the plutocratic wing of the Democratic party, which in Massachusetts as elsewhere is the strong left arm of the Republican party, and its valiant aid in carrying forward the work of the industrial autocracy that antagonizes democratic government and the interests of the people.

This year Henry M. Whitney, of street-car and gas fame, or rather ill-fame, a man of great wealth who for years was regarded as the most sinister representative of corporation influence in Massachusetts, and a man who represented practically all that progressive democracy was battling against in its effort to restore a pure, clean and truly popular government, set out to capture the Democratic party. He selected a slogan very popular in the Old Bay State, "Reciprocity with Canada," and he also urged a business administration. He was actively supported by the capitalistic-controlled, so-called independent press and attracted to him the reactionary wing of the party and men like ex-Congressman Sullivan of unsavory fame. In time he secured a large number of delegates to the State Convention, which when it met broke up in rival camps after much riotous and unseemly conduct. Two tickets were put in the field, and the State Election Committee, composed of two Republicans and one Democrat, had to settle the matter. They decided in favor of Mr. Whitney. The latter forthwith started to canvas the state with his lieutenants. He was supported by practically the entire Democratic press of the State, with the exception of Mr. Hearst's *Boston American*.

Mr. Whitney's opponent in the convention, Mr. Bartlett, ran as an independent Democrat, while the Independence League, on a platform very similar to that of the Democratic party of last year, put in nomination for governor Thomas Hisgen, a gentleman who occupied a place on the State Democratic ticket last year. The candidate for lieutenant-governor on the Independence League ticket was Mr. E. Gerry Brown, who ran on the Democratic ticket for the same office last year.

Though the meetings of the Independence League were phenomenally large and enthusiastic, the press of the State practically ignored them, outside of Mr. Hearst's *American*. In fact, we have never known an instance where there was such a universal conspiracy of silence on the part of the press. Full reports of the Democratic and Republican meetings were given, but no report of the Independence League meetings. The press and the old party political managers seemed to imagine that this conspiracy of silence would prevent any organized expression on the part of the people which would be in any way formidable in favor of the candidates that represented the aspirations and ideals of progressive democracy. Just before the election one leading daily paper declared that the votes cast for the Independence League candidate would only be interesting as showing the extent of the influence of Mr. Hearst's *American*. Later events showed that they did much more than this. They showed how little influence the combined Democratic press and the independent daily papers exert when they try to forward the interests of corporation rule and disregard the aspirations and desires of the people.

When the votes were counted it was shown that Hisgen, with the single support of one Boston daily paper, had polled within nine thousand of as many votes as the regular Democratic party nominee received, who was backed by the combined Democratic press and many independent journals. Mr. Hisgen ran far ahead of the Democratic nominee in a number of cities and towns, polling a vote of over 75,000.

The daily *Transcript*, the bonhdolders' conservative Republican organ of Boston, could not suppress its amazement and chagrin. In its large headings describing the election it said:

"HIGSEN'S VOTE IN STATE WAS MOST  
SURPRISING.  
"IN MAJORITY OF CITIES AND MANY TOWNS  
HE HEADS WHITNEY.  
"HEARST WAS REALLY THE VICTOR IN YES-  
TERDAY'S FIGHT."

In its news columns it said:

"The 'hero' of yesterday's election was,  
without question, Thomas L. Hisgen of West  
Springfield, independent oil man, anti-Standard-  
Oil man and anti-monopolist in general.

Behind him there looms up large the figure of William Randolph Hearst. Yesterday's victory was not a Republican victory, it was not a Guild and Draper victory, nor a Lodge, nor a Crane victory. It was a Hearst victory and the figures show it, and figures do n't lie, though figurers may.

"Republican leaders who chuckled gleefully when the returns came rolling in at the American House early last evening, began to look a little sober about ten o'clock. Something had given them cause. What was it? They had been analyzing the figures, and had found something sinister about them."

The fact is, the worm is turning. The people, outraged by the systematic jugglery practiced by the old parties in the interest of corporate and trust domination and extortion, are in revolt. The November election in Massachusetts is one of the signs of this uprising that will soon become nationwide. High prices, false promises and catering to Wall street and the trusts, with sham battles as popular diversions, have well-nigh had their day. The people are girding themselves and the day of reckoning is at hand.

#### The Election of John B. Moran.

The election of John B. Moran as District-Attorney of Boston is another of those significant signs of the times that show that the people are breaking away from the bondage of the money-controlled machines and political bosses. Mr. Moran has proved a strong, able and fearless District-Attorney. He has created greater uneasiness among the grafters, the corrupters and the corrupted in the various departments of state and city government and in the councils of "the interests" than any District-Attorney in the past score of years. For this reason the Lodge machine and the Fitzgerald Democratic machine, no less than "the interests," decreed that he should be put out of a position where he was a constant

menace to the moral criminals who wished to be considered as highly respectable while plundering the people and debauching their government. Accordingly the Republicans and Democrats nominated men for the office both of whom were special friends of Mayor Fitzgerald, the master of the Democratic machine of the great Democratic city of Boston. A united effort was made by the entire press, with the exception of the *Boston American* to compass the defeat of Mr. Moran, who was the nominee of the Independence League. The District-Attorney was prohibited by his physicians from speaking, and his enemies took advantage of this fact to carry forward a vigorous speaking campaign marked by a greater degree of mud-throwing and calumny than has characterized any similar contest in years.

But the people knew their friend, and as in Cleveland, Toledo and San Francisco, they made a fitting reply to the bosses and corruptionists. They reelected Mr. Moran by one of the most phenomenal votes ever cast in the city, the District-Attorney polling over 50,000 votes against less than 18,000 for the regular Democratic nominee and less than 23,000 for the Republican nominee.

The reelection of Mr. Moran by a handsome majority over the combined opposition is the people's reply to the machines and "the interests." If the District-Attorney retains his health, we predict that he will be next popular candidate for Governor of Massachusetts, and if a candidate, we believe that he will sweep the state. He is a staunch advocate of the fundamental principles of democratic government, an aggressive advocate of the initiative and referendum, popular election of United States Senators, public-ownership of public utilities, and other measures demanded by the people in order to restore the government to the people and to secure equality of opportunities and of rights for all the people.

## CURRENT CARTOONS.

WE HAVE noticed the original cartoon drawn expressly for this issue of *THE ARENA* by one of our staff, Mr. Ryan Walker, whose work is of special value because of the thought and conscience behind the pen. Mr. Walker drives home telling truths with a page or half-page drawing that it would take long arguments to impress on the average mind.

Another cartoonist who is doing yoeman's service for fundamental democracy and social justice is J. W. Bengough, whose cartoons in the *Chicago Public* are one of the strong features of that excellent weekly. In this issue we reproduce one of his best recent cartoons. Its great value lies in the fact that the simple figures representing special privilege, President Roosevelt and Mayor Tom L. Johnson, and the accompanying text, set forth the whole truth of the political situation in a nutshell. No privileged interest or great monopoly-seeking and grafting body or element in our present commercial and political life is found fighting for the success of Mayor Johnson, because all the predatory bands know he is a man who means all he says and does what he promises. He carries out President Roosevelt's admirable dictum, that 'words are good when backed up by deeds, and only so,' as faithfully as the President on occasion

THE WHOLE TRUTH OF THE POLITICAL SITUATION IN A NUTSHELL.



Bengough, in *The Public*, Chicago.

ALL THE DIFFERENCE.

Roosevelt—"By why should you hate and fear Johnson more than me? I'm fighting you, just as he is!"

Privilege—"Ah, but, confound him, he really means it, you see!"



From the *New York World*.

THE VAMPIRE.

ignores it. He is the last man in America who would be found selecting as chief counsellor for a cabinet the man who from the time he defended Boss Tweed has been the most efficient "handy man" for the most notorious corporations, trust and Wall-street "interests" of the metropolis; nor would he be found giving a clean bill of health to a self-confessed law-breaker like Paul Morton, or recklessly branding as a falsifier his political opponent who charged that his campaign manager was collecting funds from corporate interests, when subsequent events revealed the fact that the charge made against Mr. Roosevelt's chairman, who was also one of his cabinet members and one of his closest political and personal friends, was literally true; nor would he be found selecting and pushing forward as the man of his choice to succeed himself in the White House the gentleman whom the leading mouthpiece of Wall-street interests had declared to be thoroughly satisfactory as Presidential timber. No, Mr. Johnson is not that kind of a man, and privileged interests are not represented in his councils, nor have they "handy men" always at his ear.

Sambourne, in *Punch*, London.

## THE HARMLESS NECESSARY CAT.

British Lion (to Russian Bear)—"Look here! You can play with his head and I can play with his tail, and we can both stroke the small of his back."

Persian Cat—"I do n't remember having been consulted about this!"

On the other hand, there has never been a time when a large section of the plutocratic interests have not been favorable to Mr. Roosevelt. The vital difference between Mr. Johnson and Mr. Roosevelt is found in the fact that Mr. Johnson has moral backbone. He never plays to the galleries. He stands for fundamental justice and right, and no temptation, lure or threat can swerve him from his duty.

Frequently the cartoonist adapts a cartoon from some artist's masterpiece. Who does not remember Davenport's powerful cartoon,



Newberry, in *Boston American*. (Reproduced by special permission of W. R. Hearst).

THE EXTORTION OF THE COAL TRUST MEANS THE MONEY OF THE POOR.

"The Gorilla?" When the late gamblers' panic was in progress in New York, Macauley, who is doing some very strong work for the *New York World*, published a sketch adapted from Burne-Jones' well-known "Vampire," in the cartoon the vampire is the stock-gambler and legitimate business, of course, is the victim. The application is so apt that the drawing is even more effective in its vital lesson than the original picture.

One of the best foreign cartoons of the autumn appeared in *Punch* of London. It was entitled "The Harmless Necessary Cat",

Ringel in the *Milwaukee Free Press*.

## THE WOLF AT THE DOOR TO-DAY.

and illustrated most aptly the disregard which the strong powers show for the weak, when they dare to do so,—a disregard that indicates how far, how very far, the national conscience of Christian lands has yet to go before it will come within hailing distance of the ethics of the Founder of Christianity.

Some of the best recent cartoons have had to do with the enormous prices of all trusts and monopoly-controlled articles since the coal and the beef trusts began punishing the people for the tentative and half-hearted attempt to expose the avarice and criminality of these great predatory organizations. One of the best of these drawings appeared recently in the *Boston American*, illustrating the situation in tens of thousands of American homes, due to the insatiable greed of the law-defying coal trust and the impotence of a government in the hands of a party whose machine is controlled by the great corporations. Above the drawing of the figures in

this picture is the price of coal ten years ago and that of coal in New England at the present time. The enormous disparity between the increase in the cost of mining and handling the coal and the increased cost to the consumer represents the harvest of a monopoly allowed to run riot by a government whose controlling party machines are dependent on gigantic campaign contributions for their tenure of office. How much longer will the people tolerate the tyranny of the industrial autocracy by keeping in power the servants of their oppressors?

Another good cartoon on the high prices appeared in the Milwaukee *Free Press*, entitled "The Wolf at the Door To-day."

One of the most clever recent socialistic cartoons appeared in *Wilshire's Magazine* and is entitled "Coming events Cast Their Shadows Before."

The rapid spread of the temperance sentiment in the South in recent years is perhaps the most surprising fact in relation to Southern politics. This thought is illustrated by Ryan Walker in an effective cartoon contributed to a number of daily papers.

The daily papers are gleefully reporting the fact that the recent gamblers' panic in Wall



From *Wilshire's, New York, Magazine.*

COMING EVENTS CAST THEIR SHADOWS BEFORE.



Walker, in International Syndicate.

KICKED OUT.

Mr. Rum Demon—Great snakes! I never dreamed that the solid South would be so solid against me!

street has "sobered the President," and that now he will modify his message. This glee on the part of the organs of the high financiers suggested to Savage, of the *Chicago Daily Socialist*, an amusing cartoon entitled "The Taming of Teddy."



Savage, in *Chicago Daily Socialist.*

THE TAMING OF TEDDY!

## THE PEACE CONGRESS AND THE EXTENSION OF THE "WAR AGAINST WAR" MOVEMENT.

**N**OTHING is more absurd than the persistent attempts of the European and American newspaper press to ridicule and belittle the recent Hague Peace conference. It is true that the congress lacked any great and commanding genius with sufficient power to seize upon practical measures and so present them as to make their practicality and their moral value clearly apparent to all present; and yet no student of international problems can fail to appreciate the fact that the late Congress has been a mighty factor for world peace. The mere meeting together in friendly conferences of accredited representatives of the great powers of the civilized world in an earnest attempt to further peace and check the old-time lawless war spirit, could not fail to materially further the peace sentiment of the world. But the congress did much good, much work that will tell helpfully in the future. It agreed to thirteen conventions, which will be binding on all the powers that sign them before June, 1908. These conventions relate to the following matters:

1. The peaceful regulation of international conflicts.
2. Providing for an international prize-court.
3. Regulating the rights and duties of neutrals on land.
4. Regulating the rights and duties of neutrals at sea.
5. Covering the laying of submarine mines.
6. The bombardment of towns from the sea.
7. The matter of the collection of contractual debts.
8. The transformation of merchantmen into war-ships.
9. The treatment of captured crews.
10. The inviolability of fishing-boats.
11. The inviolability of the postal service.
12. The application of the Geneva Convention and the Red Cross to sea warfare; and,
13. The laws and customs regulating land warfare."

As we have pointed out on several occasions, the peace congresses are only one of many movements that are making for international amity. All international congresses foster world peace. All great inventions that bring nations into closer rapport are favorable to this aim of true civilization; while the most significant of all facts connected with the war against war movement is the change in attitude of the toilers of the world. Up to recent times the masses of every nation were as tinder in the hands of demagogues who for any selfish motive desired war. Now the great working masses of the world are awaking to the fact that however war may advance the glories or selfish ambition of the privileged few, it means misery, deprivation and death for hundreds of thousands of their number. Consequently in recent years there has grown up a strong anti-military spirit among the toilers and this has been greatly stimulated by the economic philosophy of Karl Marx. Socialism is the sworn enemy of militarism, and it is not strange, therefore, that at the recent International Socialist Congress held in Stuttgart, resolutions were adopted condemning militarism in all its phases and urging an aggressive anti-military campaign in all lands.

Another significant recent event touching the subject of world peace was the great address of M. Jaurès, the master Socialistic and Liberal leader and statesman of France, delivered early in October. In it, after calling the attention of the people to the action of the Hague conference in approving the principle of obligatory arbitration, the speaker declared it was the will, and not merely the pious aspiration of the workers of the world, that arbitration should become actually obligatory on all nations. He declared that the supreme command of the people of a nation should be "arbitrate before you fight," adding: "Make your choice between arbitration and revolution"; from which it is evident that M. Jaurès is a man of peace somewhat after the fashion of Mark Twain's "Buck Fanshaw." The great French statesman holds that the state that refuses to arbit-

trate becomes "the enemy of mankind." He holds that:

"It is not necessary to inquire which Government is the attacked and which the attacker. The aggressor, the enemy of civilization, is that Government which refuses arbitration. The Government that thus becomes the enemy of civilization, and especially of the working-classes, should expect to see the weapons which it has placed in the hands of the people turned not against the enemy, but in revolution against 'that criminal

Government' in order to destroy it."

We are too much in accord with the Quaker ideals in regard to war to go as far as M. Jaurès, but we believe that the binding of the people to a pledge of refusal to fight and to vote for any representative who would authorize the granting of money to carry forward a war, would be quite as effective and far more sensible, consistent and in harmony with the demands of civilization than the resort to revolution to avert war with foreign nations.

#### MR. EDISON AND THE BUILDINGS OF THE FUTURE.

**T**HOMAS A. EDISON, unlike many inventors, seldom makes claims or predictions that later events prove to be unwarranted. Hence his recent exhibition of a model cement house, which he insists can be built at a nominal cost and which will be fireproof and practically indestructible, is naturally awakening much interest at a time when building materials of all kinds are increasing in cost by leaps and bounds. Mr.

Edison's proposed houses are to consist of iron frames around which cement will be poured in molds. There have been quite a number of reinforced cement buildings already erected. Many of these have been covered with sheet-iron, but Mr. Edison claims that by the plan he has perfected, pleasing and comfortable dwellings can be erected for a fraction of what similar buildings could be constructed for if composed of any other material.

#### TALKING OVER THE WATERS.

**T**HE OPENING of the Transatlantic Wireless Telegraph service for commercial purposes on the seventh of October marks one of the greatest practical victories of modern science for commercial progress. The great English statesman, Hon. J. Henniker Heaton, in recent issues of *THE ARENA* showed how through the avarice of the cable companies the business of the world was being hampered. The reign of extortion may now prove short-lived through this last victory of science, as words are now being sent by way of the Marconi Wireless system at ten cents each, with a press rate of five cents per word. The thorough practicability of wireless telegraphy for commercial purposes was demonstrated on the day of the

inauguration of the service, when over ten thousand words were sent between England and America, without it being necessary to repeat a single word. The messages travel with the rapidity of light,—that is, 186,400 miles per second, so that they are received practically as soon as they are sent.

It was in December, 1901, that the first signal was successfully sent from continent to continent by wireless telegraphy, but the inventor found at that time that he would have to improve his apparatus before it could be available for Transatlantic service. Two years ago messages were exchanged between President Roosevelt and King Edward, and now the Transatlantic service is open to the world for commercial and other purposes.

## THE VICTORIOUS MARCH OF THE BRITISH COÖPERATORS.

THE RECENTLY published report of the Thirty-Ninth Annual Coöperative Congress of Great Britain reveals the steady onward march of what may rightly be considered one of the most important economic movements of the age.

It was in the latter part of 1843 that twelve poor toilers met in Rochdale and organized a coöperative society and store, which was open certain nights in the week. The members made regular contributions from their scanty earnings for the purchase of stock, and they took turns in tending the store. Later they divided the profits equally among themselves. They were sturdy, honest, determined men actuated by high motives and they refused to permit discouragements such as overtake all similar feeble movements in their early stages to daunt them. At length they demonstrated the wisdom of their faith. The store became a pronounced success. Other coöperative societies were formed and the movement advanced steadily, gaining momentum with each succeeding year, until to-day the membership of the 1588 societies represented at this last congress was 2,332,754. The sales for 1906 amounted to £97,937,757, or about \$489,688,785. The profits to be divided among the coöperators amounted to £10,974,995, or about \$54,874,975.

The coöperators of Great Britain own a number of factories, mills and manufactories, several ocean steamers in which they carry their trade, and a vast amount of real estate such as houses, occupied largely by members, factories, warehouses and stores. Their commercial success constitutes one of the most brilliant victories which legitimate and honorable business can show. The enormous amount of wealth that is annually disbursed among the members, and which would without coöperation go to monopolistic corporations conducted by the few for the great enrichment of the few, or to middlemen, is but one of the satisfactory features of the coöperative move-

ment. It shows how practical is coöperation from the purely business point-of-view, when competently handled.

But the coöperators have also achieved a great work in the better housing of their people, in extending educational and social blessings to their membership, and in cultivating an intimate fraternal or brotherly spirit.

The report for 1906 shows a healthy gain practically all along the line, as has been the case from the day when the movement was firmly grounded. The work which has been accomplished is of world-wide importance showing how voluntary coöperation can be made a splendid success and that under coöperation all the members receive proportionate earnings, while under the rule of specially privileged corporations or trusts the people are exploited for the over-enrichment of the few, who in time invariably corrupt government so as to receive further special privileges that will enable them to continue to gratify their mad passion for great wealth at the expense of the people, who through tariffs, special favors and franchises are robbed coming and going; while the beneficiaries with princely incomes purchase editors' pens and the vocal organs of lawyers, statesmen, clergymen and educators to shout "prosperity" and throw dust in the people's eyes.

The age of competition is past. This must be apparent to all students of social conditions. We are in the hey-day of the rule of corporations, unions and combinations. The key-note of the present is union. The great question for the people to settle is whether that union shall be the coöperation of all for the mutual help and enrichment of all, or the union of the few for the corruption of popular government and its control, to the end that the privileged ones or an industrial autocracy shall be enormously enriched by industrial and commercial oppression and exploitation. Let this fact be kept before the popular mind.

## PROFESSOR MASARYK ON INCREASE IN SUICIDES AND THE DECADENCE OF VITAL RELIGIOUS IDEALS IN THE OLD WORLD.

ONE OF the most interesting addresses delivered at the International Congress of Religious Liberals, held in Boston the past autumn, was by Professor Masaryk of the University of Prague on "The Religious Situation in Austria." In the course of his address this distinguished educator made the statement that no less than 70,000 adults and 2,000 children annually commit suicide in Europe. The Professor was discussing the rapid decline of the old religious organizations in regard to the vital hold on the moral or conscience side of life. He insisted that there was an imperative need for a new religion or such new presentation of spiritual truth as would take hold of the deeper wellsprings of life, in order to check the soul destruction in progress.

"It is a startling fact," he observed, "that 70,000 men and 2,000 children kill themselves in Europe each year. Those are tired, broken souls, souls who need a new religion. I believe that this is the great religious problem of Europe to-day—to war against this tendency of men to destroy their own lives.

"We must save these unfortunates from suicide, by giving them a new religion. There is a great want of true religion and Christianity in all the churches of my country and of Europe to-day. . . . If I see a beautiful, magnificent church edifice erected at great cost and,

along side, a house in which eighteen or twenty are obliged to live in one room, it makes me realize that the religion of that church is wanting. I hear a great deal here about liberty, but we want more than liberty. We want a new religion that will be more ennobling."

The Professor held that the poverty of the people and the lack of high or vital ideals were leading factors in the appalling mortality from suicide. The indifference of the church and its hostile attitude toward the growing ideals of democracy had greatly contributed to the rapid spread of socialism in Austria. Many were fighting with the socialists, because only through that channel could they hope for religious freedom. Socialism also gave the people hope and a definite standard and it provided for a larger measure of justice for the masses.

"My country," he observed, "is the most socialistic in the world to-day. At the last general election 87 socialists were elected to Parliament."

This spectacle of about 72,000 men, women and children committing suicide crying wrong of child labor in mine, mill and factory in prosperous America, speak of a moral stagnation in church and society and account in a large way for the rapid spread of socialism throughout every Christian land.

## HOW CORRUPT WEALTH IS DESTROYING THE MORAL VIRILITY AND MENTAL INTEGRITY OF CHURCH, COLLEGE AND OTHER FOUNTAIN-HEADS OF PUBLIC OPINION.

THE HOPE recently expressed by Mr. Bryan, that the time may be at hand "when people will refuse to sell their respectability to great criminals in return for blood money," must be shared by all deeply conscientious men and women who think and who have kept in touch with recent events so

as to have witnessed the amazing exhibitions of moral obloquy on the part of beneficiaries of corrupt or tainted wealth.

The American people in recent years have had a succession of striking object-lessons illustrating how effectively the direct or indirect bribery of college, church and other

public opinion-forming influences has been accomplished by means of donations of small fractions of the wealth improperly acquired by monopoly processes, extortion and defiance of law. THE ARENA has from time to time commented on the shameful subserviency to corrupt wealth or monopoly influences manifested by the heads of leading educational institutions, in silencing or dismissing professors who strove to discharge the duty imposed upon them by every dictate of sound morality in exposing corruption, injustice and the spoliation of the people whenever the occasion demanded. We have also had occasion to show how the ministry of great Christian organizations has become strangely silent in the presence of criminal wealth and notoriously corrupt practices on the part of the Standard Oil corporation and other predatory organizations, after the churches, missionary societies or denominational schools had accepted gifts from master-spirits in the criminal organizations.

We have seen the humiliating spectacle of the American cardinal, who had said so much on many occasions in the interests of morality and righteousness, defending and speaking in justification of King Leopold of Belgium, whose wealth was so largely augmented by the blood-money from the Congo district—money that was the result of the most hideous and atrocious crimes of modern times committed against the native Africans, and whose criminal responsibility in this direction was only equaled by his gross immoralities, that have long been the scandal of Europe. Yet Leopold is a staunch supporter of and liberal contributor to the Roman Church.

We have seen how Chancellor Day of the Syracuse University has rewarded his Standard Oil friends who have been liberal in the contributions to his college, by a violent attack on the President of the United States—an attack marked by hysterical demands that Mr. Roosevelt and the decent element of society should stop investigations, and denouncing the uncovering of criminality and corruption on the part of the Standard Oil Company, the railways and other privileged criminal corporations as "raids on prosperity." And this man, who has just written a book voicing precisely what the Rockefellers, Rogerses, Archbolds and other masters of the criminal band want said, is a leading ministerial light of the church founded by John Wesley. Does any one imagine that the chancellor of a great university

would have been found the aggressive advocate of the Standard Oil law-breakers, after their criminal practices had been fully proved, or would have denounced the uncovering of criminality on the part of the very rich, if his association with men of the Archbold type had been less intimate and if the Syracuse University had not been the beneficiary of the criminal wealth of Standard Oil magnates?

The humiliating spectacle presented during the past year of the puppet governor of Colorado defending Simon Guggenheim and men of the type of Evans, the notorious corporation chief and political boss of Denver, is another eloquent illustration of the moral disintegrating influence of wealth contributed by public-service corporations that are in politics for the enrichment of the few through corrupt practices and the exploitation of the people, and of the intimate association with political bosses and high financiers. Mr. Buchtel was at one time an honored and respected divine in his church and later the chancellor of Denver University. The hour came, however, when he was needed to act as a respectable figure-head for the notorious political ring that has so disgraced the Centennial State, and in an hour of weakness he yielded to the temptation and appears to have come as completely under the influence of Boss Evans as Chancellor Day appears to be under the influence of the Standard Oil chiefs.

If these men were the hired retainers of criminal wealth on the one hand and political bosses on the other, they could not serve the twin foes of clean and free government more effectively than they are doing. And yet all thoughtful and patriotic citizens must recognize the fact that the greatest peril which confronts republican institutions to-day is found in this union of corrupt corporation wealth and political bosses. This twin evil, in the favor of which the influence of the Days, the Buchtels and men of their class is cast, is doing more than all else to undermine free institutions, to corrupt government, to debauch the public opinion-forming influences and to destroy the moral idealism that is the hope of life and of true civilization.

We repeat what we have said before: There is nothing so demanded as the awakening of the people and the aggressive pushing forward of the work of uncovering the vampire and criminal classes that are fattening off of honest industry while undermining sound business prosperity and public morality.

## PUBLIC-OWNERSHIP NEWS.

By RALPH ALBERTSON,  
Secretary of the National Public-Ownership League.

## Menasha, Wisconsin.

THE FIRST annual report of the Municipal Water and Light Plant of Menasha, Wisconsin, a town of 6,000 people, gives the total cost of operation, including interest and insurance as \$6,667.49, receipts \$10,752, surplus \$4,084.51 for profit and depreciation. The water and lighting accounts being kept separate shows the electric plant responsible for the surplus. Fuel oil has been used and has proved to be much cheaper than coal. The oil being pumped from the car to the station tanks and sprayed into the engine cylinders under air pressure of 60 atmospheres (900 pounds), making boilers unnecessary. In November, 1905, the city began to supply water from its municipal pumping station at an initial cost of \$105,000. \$75,000 was raised on 4½ per cent. bonds, the rest paid from cash funds on hand by the city. February, 1906, the electric equipment, dynamos, poles, wire, lamps, etc., were added at a cost of \$10,000, so that the total investment amounts to \$115,000. The water is taken from the Menasha branch of the Fox river, the plant being situated upon its bank. The water being clear and free from vegetable growth does not have to be filtered. One cause of loss to the city plant is the fact that many of the factories and mills, being situated themselves upon the banks of the river, pump their own water. Meters are placed in the city hall, school buildings, etc., and the water used is charged for at the usual rate. These rates are 15 cents per 1,000 gallons for any amount per day between one gallon and one thousand gallons, 10 cents for 1,000-3,000 gallons a day, 8 cents for 3,000-6,000 gallons; and 6 cents for any amount between 6,000 and 12,000 gallons per day. A minimum charge of \$5.00 per year, however, payable semi-annually, is collected of all users of water.

Of the lighting plant, the year's operating expense, insurance and interest was \$2,334.90, total receipts were \$5,377.00, surplus then

(appreciation and profit), \$3,042.10. The general control of the plant is in the hands of a Water and Light Committee of the City Council. The people are in favor of adding to the equipment of the lighting plant in order to furnish light to private consumers.

## Municipal "Autos."

THE TIME is probably not far distant when the public works of large cities will be served almost altogether by self-propelled vehicles. They are not in general use yet, but, as they prove themselves successful and economical, they will be more and more adopted. Already there are automobile street-sprinklers, and sweepers, road rollers, refuse and dog-catcher's wagons, besides the different pieces of fire apparatus in use in the different cities in Europe and America. The special types of newer vehicles mentioned above being rather costly are not much in evidence. The largest number of municipal automobiles are used by the fire chiefs and police, health, parks and street-cleaning commissioners, and many police-patrol wagons and ambulances are noticed. The types of machines used by the fire chiefs vary in kind from the motor bicycle of Salt Lake City's chief to Chief Croker's sixty-mile-an-hour touring car in New York. In that city about thirty machines are owned by the municipality. Hartford, Connecticut, has used a self-propelled steam fire engine for more than twenty years. Over thirty years ago Boston owned and used a similar type of machine, while in 1897 and 1898 the city purchased two others which are now used in the shopping district. New Orleans and Newark each also have a steam-propelled fire engine. Some of the European cities have more elaborate equipment for fire service which have been under the observation of the Bureau of Manufacture of the Department of Commerce and Labor of this country for several months. In Paris is a street-sprinkler which in winter can be converted into a street-sweeping machine; then there are patrol wagons that can be quickly

changed into ambulances. In Chicago four machines are in use by the Public Library, the annual cost of operating which has been found to be but \$7,980 even with a depreciation of 15 per cent. added. Horses and wagons doing the same work would cost \$10,395. The first cost is more in the case of the automobile. In Los Angeles motor cycles are used from the central station by the police in cases needing their services in a hurry.

#### Public Launderies for Washington.

A new departure in this country is being proposed by the Commissioners at Washington, D. C., where they wish to install public laundries in connection with their proposed public baths. These public baths with laundries attached are very common in Europe but are new to this country. The plan contemplates a laundry containing about thirty stationary tubs for the use of the women of the poorer classes. A drying room would be provided, hot air or steam drying the clothes. The cost of these public laundries would be about \$1,000 each.

#### Jacksonville's Electric Lights.

THE REPORT of Superintendent Ellis of the Electric Light Plant of Jacksonville, Florida, recently issued, states the receipts from lighting and power to be for the year \$223,684.29, an increase of \$37,614.81 over last year's receipts. The actual cost of operating the plant is given as \$112,965.12, the earnings as \$110,719.17, \$60,128.48 of which was expended for new machinery, meters and line extensions. The output of current during the year was 4,610,493 kilowatts, price received for it being 4.85 cents per kilowatt. The cost per kilowatt of current at the switchboard was \$71,407.79, being 1.54 cents per kilowatt; based on the total operating expense however, it was 2.45 cents per kilowatt.

#### Bollendale, Mississippi.

AT A MEETING of the tax-payers of Bollendale, Mississippi, called by the Mayor and board of Aldermen to find ways and means of raising funds in order to continue operating the water and light plant, they decided to increase the water-tax per hydrant 100 per cent., making a present price of \$1.00, also to increase the price per head for stock to 20 cents instead of the old rate of 10 cents.

They had been having a monthly deficit of \$60, and as the city taxes were almost due it was decided to raise the *ad valorem* tax rate from 7 mills to 10 mills. Taxable property is at present about \$300,000. This method will provide the city with an annual net income of \$3,000, \$1,800 to be applied as interest on bonds, the balance to be credited to the sinking fund.

#### Free Service Proposed.

AT VENTNOR CITY, New Jersey, an unique method has been proposed and put before the people for their approval regarding municipal-ownership of some of their public utilities. The plan as outlined is for the city to purchase the present water-works, from the now controlling syndicate, erect gas and electric-light plants to furnish tax-payers with light and fuel, free of rental, and have the operating expenses of the three plants entirely raised by direct taxation.

#### Lynchburg, Virginia.

THE NEW gravity works of Lynchburg, Virginia, have cost slightly over \$700,000. The system brings water a distance of twenty-two miles from Pedlar river. The water is brought through a thirty-inch main from an immense dam.

#### So-called Failures.

FROM a recent number of the *Municipal Journal and Engineer* comes this statement regarding municipal-ownership failures. Some little time ago in consequence of reports that had been circulated regarding the failure of certain municipal gas plants, the Editor sent out inquiries to all of them, hoping to compile a list of the replies received for his readers. Only two of them responded to his appeal for information, and these referred to the Richmond, Virginia, and Norwich, Connecticut plants. The facts regarding these plants are as follows:

The oldest gas plant in this country is the one at Richmond, which commenced operation on February 22, 1851, having been built at a cost of \$463,861.08. For the year, 1906 the total gross receipts were \$459,020.73, and total gross disbursements \$283,365.99, leaving a profit of \$175,654.74, but deducting as is necessary \$80,000 for depreciation and interest of 4 per cent. bonds, we find an apparent profit of over \$95,000. This might be reduced somewhat by unpaid taxes and a

few other items such as office rent, remuneration for services of certain city employés, insurance, etc., but it does not seem probable that this apparent profit could be entirely wiped out. At the close of 1905 a statement in the report was to the effect that all expenses of the plant including interest placed against the receipts from gas, coke, etc., from the date of construction of the plant to the end of 1905, shows a balance of \$1,003,504.61 in favor of the city, which would be sufficient to entirely build a new plant and hence would more than cover the total depreciation. That does not look like a financial failure. Mr. W. P. Knowles, the superintendent of the works, has issued a pamphlet answering some criticisms made by Mr. Howard Bruce of New York City regarding some of the

equipment in 1905, which can probably be obtained from him by any one interested.

The city of Norwich, Connecticut, owns and operates both gas and electric plants under the control of one commission, but accounts kept separate. The total amount of income credited to the gas plant for the year ending July 31, 1906, was \$56,790.60, total operating expenses, salaries, interest and depreciation being \$49,185.26, show a net profit of \$7,606.34. Financially the plant seems to be successful. The combined gas and electric plants were purchased by the city in 1904 at a cost of \$227,000. The report therefore covers the second year of control by the city. The profit from the first year was \$10,451.

RALPH ALBERTSON.

## INITIATIVE AND REFERENDUM NEWS.

BY RALPH ALBERTSON,  
Secretary of the National Federation for Peoples' Rule.

### Oregon's Monopolies Fighting in The Last Ditch.

THE Pacific Telephone and Telegraph Company has discovered that it must either break down the Oregon Constitution or eventually be compelled to bow to the will of the people in conducting operations in that state. It has decided, therefore, according to that arch-enemy of popular government on the Pacific coast, the *Los Angeles Times*, to seek the overthrow of the amendment of 1902 and the consequent nullification of all subsequent legislation affected by it. The *Times* exults over the prospect (?) of legal anarchy in Oregon and the extinction of popular power over predatory corporations, but its exultation is premature, to say the least.

The attorneys for the telephone trust claim to have discovered that the Federal Constitution is violated by the initiative and referendum in the following respects, namely—they deprive the Legislature of power to:

Prescribe time, place and manner of electing United States Senators and Congressmen;

Direct the manner in which the State shall appoint electors for president;

Consent to junction of Oregon with other States or parts of States;

Apply to the United States government for protection from domestic troubles;

Apply to Congress for conventions to propose amendments to the Federal Constitution; and of power to ratify amendments to the Constitution;

Choose United States Senators;

And further, the lawyers declare that it violates the rights, privileges and immunities granted to corporations; and, finally, that it is unrepresen-tive, and violative of the Republican form of government.

Some fifty or more minor objections, all on alleged constitutional grounds, are made to the initiative law, but chief among them is the one salient defect, so-called, that it "destroys the Legislature and constitutes a certain portion of the voters of the State as a legislative body, in conflict with the Constitution of the United States which provides that the States shall create and maintain separate legislative assemblies."

The Supreme Court of Oregon has fully sustained the Constitution on every point and it is not easily conceivable that the Supreme Court of the United States will consent to

throw a whole state into anarchy in violation of every principle of democratic government for the mere sake of relieving a monopolistic corporation from the payment of a just tax.

The occasion for this action of the telephone trust is the attempt of the state authorities to collect a 2 per cent. gross revenues tax imposed upon franchise corporations by the people's law of 1903.

**Governor Chamberlain Says it Will Spread Throughout The Union.**

IN AN interview at the National Irrigation Congress, Governor Chamberlain of Oregon is quoted as speaking in most enthusiastic terms of the initiative and referendum. He said:

"The best people of my State are overwhelmingly in favor of them and more than satisfied with their workings. They have been of incalculable value to the State. In 1902 the people by an almost unanimous vote, amended the Constitution by the adoption of the initiative and referendum, under the terms of which, though the legislative authority remains vested in the assembly, the people reserve to themselves the power to propose laws and amendments to the Constitution and to enact or reject them at the polls independent of the legislative assembly. They also reserve the power at their own option to approve or reject at the polls any act of the assembly.

"The effect of this has been most salutary. For whether a legislative body is nominated or elected by political machines backed by beneficiaries of special legislation or whether as a typically representative body having the best interests of the people at heart, the amendment serves as a check upon the rascallities of the former class and as a corrective of errors of omission and commission of the latter.

"There is little doubt that when the wonderful purifying effect of the initiative and referendum become more widely known and appreciated they will be adopted all over the Union."

**Miscellaneous News.**

THE Ohio Federation of Labor at its annual convention in Columbus, October 1st, gave the initiative and referendum bill which is to be acted upon by the legislature of that state at its approaching session its most emphatic endorsement.

THE National Federation for People's Rule has issued a brief for a public debate on a resolution for establishing the initiative and referendum in National affairs. This literature should have a wide circulation among schools and colleges everywhere.

THE PRIMARY election law passed by the Illinois legislature last winter has been declared unconstitutional by the state superior court. The announcement of the decision, says the news despatches, was greeted by a cheer by the politicians in the lobby of the Leland Hotel at Springfield.

A NEW charter movement has been started in Los Angeles, and every would-be political graftor and corporation magnate is putting forth every possible effort to eliminate direct-legislation and the recall or to nullify them by raising the percentages which are already very large to a prohibitive point. Truly eternal vigilance is the price.

THE Oregon Supreme Court has handed down a decision in which all three of the contested referendum cases are settled, sustaining the validity of the referendum petitions. This means that the bills under protest will go before the people for final arbitrament at the coming June election. The first bill is one increasing the regular annual appropriation for the State University from \$47,500 to \$125,000. The second is the Multnomah County Sheriff bill; and the third is the bill providing compulsory railroad passes for state officials.

SENATOR LODGE told his Boston audience lately that direct legislation means mob rule. This brings the recent experience at Whiting, Indiana, to mind. The City Council there tried to put through a traction grant of fifty years' duration, paying little heed to popular protests. As the Council reached the concluding stages of action on the bill a crowd of angry citizens swarmed into the chamber and forced an adjournment. One of the Aldermen was beaten and others effected a narrow escape. No legal way of applying the initiative and referendum principle exists in that city and so the citizens resorted to an illegal or extra-legal method of applying it. It was a case of putting the principle into force with boots on, as it were. Doubtless even Senator Lodge will agree that a legal recognition of this principle in government is better than an assertion of it by force.

THE Independent platform of Toledo declares for direct-legislation.

DECATUR, Louisiana, held a special referendum election September 12th, on the subject of territorial extension.

THE Independence League in each state where an organization has been formed, so far as we have seen, has placed the demand for the initiative and referendum as the first plank in its platform.

THE Missouri friends of direct-legislation are putting up a splendid campaign of educational work in support of the constitutional amendment upon which the people are to vote in 1908. The work is led by Dr. W. P. Hill, president of the state league, ably seconded by John Z. White who is lecturing throughout the state.

GRAND RAPIDS keeps up the use of the referendum. A franchise granted to P. T. Cook to construct a street-railway was not satisfactory to many of the people so a referendum petition was filed and the people now will have the privilege of rendering the final decision. It is said that every property owner on the streets in question has signed the protest, and that there is but little doubt that the franchise will be turned down by the people.

A NUMBER of franchises for electric and steam roads are being asked of the city of Sacramento and instead of the whole matter being left to a much be-lobbied city council to settle, the existence of the referendum power has evoked a popular public interest and a joint committee from the civic and municipal bodies of the city is acting as a steering committee for invoking the referendum where necessary on the different franchise propositions.

THE Ohio Constitution contains the following:

"All political power is inherent in the people. Government is instituted for their equal protection and benefit, and they have the right to alter, reform or abolish the same whenever they may deem it necessary; and no special privileges or immunities shall ever be granted that may not be altered, revoked or repealed by the General Assembly."

Surely there is a basis here for constitutional support of the direct-legislation measure which has already passed one house of the

legislature and is being ably championed by the State League.

THE Washington State intercollegiate debate next Spring will be upon direct-legislation, and the forces are lining up on the subject already in a series of preliminaries.

A SPECIAL village election at Merchantsville, New Jersey, September 27th, to vote on the proposition to erect and maintain a pumping plant in order to furnish a better and purer water supply to consumers, resulted in 115 votes being cast, 55 for and 57 against, and three mutilated ballots. The proposition was declared lost.

THE CONSTITUTIONALITY of the direct-legislation provision of the Wilmington-Delaware, charter will be tested by an appeal to the Superior Court. The ordinance passed by the people last winter requiring the city tax collectors to give corporation bond went into effect October 1st and it is reported that these officers have refused to comply with the law.

AN ATTEMPT by the legislature to abolish the popular city meeting at New Britain, Connecticut, was referred to the people September 24th, and defeated by a vote of 99 to 582. The people may well be reluctant to give up their meeting until something better adapted to large populations and quite as democratic is offered in its place.

AT A SPECIAL meeting of the voters of Willimantic, Connecticut, September 10th the bill referred by the legislature giving the city the right to cut and sell ice was adopted by an overwhelming majority. This right which the city receives by this vote does not signify that the city will go into the ice business but the intention of those who favored the measure was more to hold a club over the local ice dealers who last summer combined and charged high prices for ice when there was no need of it, as the crop of the preceding winter had been a good one. The vote was a victory for Mayor Daniel P. Dunn, who was sponsor for the measure in the general assembly.

IN AN editorial on "Do Voters Think?" the Omaha *News* takes the position that they do think, and can be depended upon to show consideration for moral issues. It says:

"The whole state of Georgia has just gone dry. Louisiana is seven-eighths dry. Ala-

bama expects shortly to adopt similar prohibition laws. In Texas ninety counties are already dry. In Kentucky ninety-one counties are dry. More than half the counties of Iowa have local option. There are only three wet cities in Tennessee. In Maryland 500 cities and towns have prohibition ordinances. More than half of Missouri is dry. Prohibition has claimed nearly all of Florida. More than half the counties of West Virginia have no saloons. In Arkansas sixty out of seventy-five counties are dry. Prohibition is assured in Oklahoma for twenty-one years. Indiana and Ohio are voting down the saloons, town by town. In Illinois there are already nearly 200 local option towns."

THERE will be a referendum on two amendments to the New Jersey constitution at the November election. These amendments provide for a reapportionment of the Assembly districts of the state in the interest of a purer politics and should be passed by a big vote.

A PETITION signed by three ex-mayors and 119 other citizens of Melrose, Massachusetts, protests against an expenditure of \$75,000 on improvements to the High School building. These gentlemen want a referendum but cannot demand it. Doubtless many of them are Lodge Republicans and believe in his interpretation of "representative" government, so why should they object to what the city council does?

THE CITY council of Shreveport, Louisiana, having taken steps to oust Chief of Police Cheleth from office, the chief has secured the right to have his position decided by a referendum vote of the people.

THE SOCIALIST party of Montana has issued a call to secure a referendum vote on the proposition of boycotting the Bell Telephone company. It will be necessary to secure the endorsement of at least three of the forty-two locals in the state in order to secure a referendum vote. If this endorsement is secured the question of boycotting the company will then be submitted to all the locals in Montana.

AS A RESULT of agitation on the part of a minister, a petition has been signed by over 10 per cent. of the voters of the town of Elliott, New York, calling upon the County

Clerk to place the license question upon the ballot at the November election. He was required to comply. There is far more referendum voting of this sort being done throughout the county than can be easily realized.

REV. FATHER DONOVAN of Middletown, New York, having proposed to convert his parochial school into a public school on condition that the city pay \$4,800 yearly to the parish and that he be given the appointment of the teachers, the proposition was submitted September 20th to a referendum vote. The vote stood 643 for acceptance and 934 against.

THE PEOPLE of Norwich, Connecticut, held a special election September 17th to vote upon an appropriation for a new school building and only a few dissenting votes were recorded.

THE PRESIDENT of the street-railway company of San Diego, California, having been refused an extension franchise by the city council, has secured enough signatures to compel the council to submit the question to a referendum. This is a most unique proceeding and its outcome will be watched with interest.

*Municipal Affairs* of Los Angeles makes a convincing answer to the objection to direct-legislation that it is expensive. It observes that Los Angeles has had direct-legislation since 1903. In those four years there has been a recall of one councilman; it cost \$1,000. There has been one referendum at a special election; it cost \$8,500. There has been one referendum at a general election; it cost nothing. And one franchise graft worth \$1,000,000 has been allowed to die for fear of a referendum; it cost nothing. The total expense of the law has therefore been \$9,500, or \$2,375 a year; and the total saving at least \$1,000,000, or \$250,000 a year. As *Municipal Affairs* says, the expense was "a very modest charge for insurance against legislation that is disapproved by the people," to say nothing of the amount saved by the legal possibility of a referendum. Men who object to direct-legislation on the ground of its expense, will do well to ponder on this record.

RALPH ALBERTSON.

## PROPORTIONAL REPRESENTATION NEWS.

By ROBERT TYSON,  
Secretary of the American Proportional Representation League.

### The Oregon Initiative.

CONCERNING the Proportional Representation amendment to the Constitution of Oregon, it was stated in the quarterly *Proportional Representation Review* for October, that the Gove system was to be provided for in a schedule to the amendment, and that that system was to be used in all legislative and municipal elections throughout the state, including primaries; also for preferential voting on the absolute-majority plan for election of all single officers, primaries included. The controlling factor was the desire for a system which would provide a uniform method of voting, both for single officers, such as governor, and for representatives, such as members of the legislature. This could be done only by one of two systems; the Hare or the Gove; and for simplicity's sake the latter was chosen.

This was the information before me at the time of preparing that publication. Since then, the decision as to the schedule has been reconsidered, and it has been thought wiser to initiate an amendment which provides simply for the principle of Proportional Representation in the kind of elections above mentioned, leaving the specific system to be enacted by subsequent legislation.

Accordingly, an Initiative petition is being launched, headed by the amendment without the schedule. If sufficient signatures are procured, the people of Oregon will vote next June on this Constitutional Amendment providing for Proportional Representation.

Here is news of surpassing interest and importance to every proportionalist and lover of good government. If the people of Oregon adopt the constitutional amendment which is to be submitted to them, our reform will be tried on so extensive a scale as to attract the attention of the whole country and throw much needed light on the question of what system is the best for use in the United States.

### England.

THE Proportional Representation Society has printed in pamphlet form the speech of Lord Courtney in the House of Lords in moving the second reading of the Municipal Representation Bill.

MR. KEIR HARDIE, the popular labor member of the British Parliament, is a member of the British Proportional Representation Society.

A VALUABLE document has been issued by the British Parliament. It is a "Blue Book" of 144 pages, containing, as its title states, "Reports from His Majesty's Representative, in Foreign Countries and in British Colonies Respecting the Application of the Principles of Proportional Representation." These reports were sent in compliance with a circular letter from the British foreign office-signed by Earl Grey. They show what legislative measures have been taken for the application of the principle of Proportional Representation to public elections, whether national, provincial, cantonal, municipal, or otherwise; how such measures are found to work in practice; and what modifications and extensions of the system have been made during the period it has been in operation.

The result is a collection of authentic data covering the ground indicated in the circular, and exceedingly useful for reference, besides showing the use of Proportional Representation in cases about which it would have been difficult to get information otherwise.

The price of the Blue Book is forty cents, including postage and the Secretary of the American Proportional Representation League has two copies on hand.

THE Metropolitan Counties Branch of the British Medical Association has adopted the Hare-Spence system of Proportional Representation in the election of its four vice-presidents and its five representatives in the central council of the association. A

detailed report of the election of the vice-presidents was published by the British *Medical Journal* of June 22nd last, and has been reprinted in pamphlet form by the Proportional Representation Society. In the election of the vice-presidents the four who headed the poll on first choice were those ultimately elected. In the election of five representatives, the man who was sixth on the first count beat the fifth man finally by one vote. Over 850 votes were cast. The adoption of Proportional Representation by this large and influential organization is a result of the illustrative election held by the Proportional Representation Society, as described in an earlier issue of this department of THE ARENA. Dr. G. Crichton became interested in the account of that election as published in *The Morning Post*, and brought the matter to the notice of his fellow-members of the Medical Council.

#### Professor Commons' Book.

THE PUBLICATION of a second edition of Professor John R. Commons' excellent book on Proportional Representation\* is an event of importance to all who desire an improvement in our representative system, and justifies a somewhat full review.

The few adverse criticisms I have to make can be very briefly disposed of. Events have recently moved so far and fast in the United States concerning Direct-Legislation that Professor Commons' references to that subject in Chapter VII. appear somewhat antiquated. He frankly admits a much more favorable impression of Direct-Legislation than formerly, but he has retained old and foreign data on the subject which might well have given place to more recent experiences, especially when he has made so admirable an exposition of the subject in his third and fourth appendices. Noticing the adoption of Proportional Representation in Belgium for parliamentary elections, the author says that the system is the same as that used in the Brussels trial election of 1893. This is an error, because the List system used at that election was based on the multiple vote, whereas the method now used in Belgium is

\**Proportional Representation*. Second Edition with chapters on the Initiative, the Referendum, and Primary Elections. By John R. Commons, Professor of Political Economy, University of Wisconsin. New York: The Macmillan Company. London: Macmillan & Co., 1907.

the List system with the single vote. Then in speaking of the Hare system Professor Commons rather contemptuously refers to its advocates as "those who, in a too *dogmatique* fashion, wish to abolish political parties," and so on. This is not a fair description of the proportionalists who are pushing the Hare system in England and Australia, where it is the only system advocated.

Turning now to the general contents of the book, a rapid review, chapter by chapter, will be useful and suggestive.

"The Failure of Legislative Assemblies" is the subject of the opening chapter, showing in eight vigorous pages how legislatures have fallen from their high estate and the need of some root remedy. Then fittingly follows:

"The Origin and Development of Representative Assemblies." This chapter's title sufficiently indicates both its subject-matter and its interesting contents, dealt with by one very much at home in historical writing.

"The District System at Work" is a powerful and convincing arraignment of the existing method of election in single-member districts, supported by an array of facts and figures, the collection of which must have involved much labor and research, and concluding with these pregnant words:

"The gerrymander and inequality in the representation of parties are bad enough; but the deadly evil of the system is expulsion of ability and public spirit from politics, and the consequent dictatorship of bosses and private corporations."

"The General Ticket, the Limited Vote, the Cumulative Vote." Professor Commons next deals with these three methods of election, which have been extensively tried, and he shows by statistics, facts and illustrations that the first-named method is as bad as single-member districts, and that the two others are inefficient and inadequate remedies, taken as systems by themselves. Of "crude cumulation" he well says:

"The cumulative vote, therefore, whether in small or large constituencies, must involve either waste and guesswork, or extreme dictatorship of party machinery."

"Proportional Representation" is the title of the fifth chapter, in which the author propounds a remedy for the political evils he has been discussing. After an analysis of the single-vote principle and a description of the Hare system, he proceeds to consider what plan is best suited to present political

conditions in the United States. He discusses at length the List system with cumulative vote, and the plan recommended in 1895 by a committee of the American Proportional Representation League. This latter plan embodied a List or Ticket system with multiple vote, each elector having power to distribute his votes amongst candidates of more than one ticket, and to concentrate on one ticket the votes that he does not distribute individually. This is the plan which the author prefers. In illustration of its working he gives an account of a trial election held on this principle in Brussels in 1893.

"Application of the Remedy" comes next. It shows how and why the use of Proportional Representation would remedy political evils whilst elevating and purifying politics. Professor Commons shows the fallacy of such a remedy as compulsory voting, and concludes thus:

"The real problem is not how to compel unwilling voters to vote, but how to give effect to the votes of those who are willing."

"Party Responsibility" is the title of Chapter VII. It is an able analysis of the practical working of representative government, and effectually disposes of the idea that the adoption of Proportional Representation would lead to a multiplicity of parties, to a weak government, or to the balance of power being given to small third parties. The paragraphs which relate to the real nature and growth of legislation are illuminating and brilliant. "The fundamental nature of legislation is not party victory, but compromise," our author says; and he shows how it must always be so. Not a base compromise born of pusillanimity, but a true and righteous expediency.

"City Government" is the next topic considered, largely from the standpoint of present conditions in the United States. It is clearly shown that the adoption of a real representative system would do away with the need for autocratic mayors and elevate the city council to its proper position as the supreme authority, whilst making it an assembly of the leaders of opinion and interest. "Our cities are not now in need of greater independence among the citizens, but of better machinery for expressing their actual independence."

"Social Reform" is the subject of Chapter IX. "Political Reform is only the preliminary to Social Reform." This sentence gives the key-note of the chapter.

"The Progress of Proportional Representation" is related in the concluding chapter, beginning with the work of Thomas Gilpin and Victor Considerant in 1844 and 1846 respectively; and coming down to the Swiss cantonal adoption of Proportional Representation. A full account is given of the American adoption and repeal of various crude attempts at proportional representation, usually in the form of the Limited Vote or the Cumulative Vote. The chapter is not brought down to date, because no reference is made to the Tasmanian elections, to Japan's adoption of Proportional Representation, nor to the Belgium law of 1899; the latter, however, being briefly alluded to in the preface to the second edition.

Then come six appendices. The first deals exhaustively with methods of obtaining the electoral quota. Professor Commons propounds one of his own based on eliminating the vote of any party which is below a certain percentage, and then getting a quota by division of the remaining votes by the seats. I heartily agree with Professor Commons' objections to that "highly complicated" method, the d'Hondt quota, which really gives worse results than simpler methods, if we may judge from one of the professor's illustrations.

"The Legalization of Political Parties" deals with the party primary and the need for a frank recognition of parties.

The third appendix does full justice to Direct-Legislation, and in right eloquent fashion. The fourth appendix deals with the Initiative and Referendum in city government.

"Proportional Representation from an American Point-of-View," the subject of the fifth appendix, is self-explanatory.

Finally, I am very glad that Professor Commons has printed, as the sixth appendix, his article from *The Independent* on "Representation of Interests," which always appealed to me as a particularly valuable presentation of one of the main principles of Proportional Representation.

ROBERT TYSON.

## COOPERATIVE NEWS.

BY RALPH ALBERTSON,  
Secretary of the Coöperative Association of America.

## Farmers' Union in Tennessee.

THE GROWTH of the Farmers' Union and Coöperative Association of America in Tennessee is strikingly shown by figures compiled in the office of the secretary of state, and published in the *Nashville Tennessean*.

Within the past twelve or fifteen months the members of the union have organized and chartered in this state says, the *Tennessean*, twenty-four companies for the purpose of building, owning and operating warehouses in which to store their crops, to hold them until prices suit them. These concerns have a combined capital of \$134,500. Hardly a week passes that two or three of these farmers' warehouses are not chartered.

The membership of the Farmers' Union in Tennessee is now estimated at 20,000, and it is rapidly growing each month. The membership in Alabama reaches to about 75,000, and in every Southern state in the union has a large and constantly increasing membership. The total membership in all the states of the South is now possibly not far from half a million.

Few, perhaps, realize how tremendously this organization has spread over the Southern states. It started in Alabama and Georgia less than three years ago, quickly crossed the Mississippi and sprang into strong life in Texas and Arkansas. It now covers every Southern state. The purpose of the organization is fraternal and commercial. It was organized to enable the farmers to protect themselves by building warehouses in which to place their crops and hold them until they are ready to sell. In many counties of this and other states, however, they have erected gins for the purpose of ginning their own product and putting it in the bale, so that it can be held.

Politics have no place in the union, the by-laws of every county organization making it a prohibition to allow anything of a political nature whatever to be considered in the various meetings. This was the rock on which the

old Farmers' Alliance foundered, and the originators of the new movement wisely took the lesson to be drawn therefrom. Following are the corporations which have been chartered by the farmers in Tennessee, with their capital stock within the last fifteen months:

Farmers' Union Warehouse Co., of McKenzie, \$1,000; Farmers' Union Warehouse and Storage Co., of Gibson county, \$5,000; Farmers' Union Warehouse Co., of Haywood county, \$2,000; Planters' Union Warehouse Co., of Robertson county, \$3,500; Farmers' Union Gin, Warehouse and Compress Co., of Halls, Lauderdale county, \$1,500; Farmers' Union Warehouse Stock Co., of Carter county, \$8,000; Farmers' Union Warehouse Stock Co., of Madison county, \$1,000; Farmers' Union and Gin Co., of Obion county, \$10,000; Farmers' Union Warehouse Co., of Hardin county, \$5,000; Farmers' Union Warehouse Co., of Hardeman county, \$10,000; Farmers' Coöperative Warehouse Co., of Tipton county, \$1,500; Farmers' Union Warehouse Co., of Lauderdale county, \$4,000; Farmers' Union Warehouse Co., of Gibson county, \$10,000; Fayette County Warehouse, Ginning and Storage Co., \$6,000; Farmers' Union Warehouse Co., of Dyer county, \$4,000; Bean's Creek Warehouse Co., of Franklin county, \$3,000; Bethel Springs Farmers' Union Cotton Warehouse Co., of McNairy county, \$3,000; Enterprise Warehouse Co., of Lamont, Robertson county, \$1,500; Henning Union Warehouse Co., of Henning, Lauderdale county, \$3,000; McKenzie Farmers' Union Warehouse and Storage Co., of Carroll county, \$1,000; Farmers' Union Gin Co., of Lauderdale county, \$6,000; Holly Grove Union Gin Co., of Haywood county, \$3,000; Union Gin Co., of Dyer county, \$3,000; Farmers' Protective Union of Sullivan county, \$50,000.

## Right-Relationship League News.

THE Right-Relationship League is doing the most extensive work for the spreading of

coöperation anywhere in the United States. News of their work has been given frequently in the columns of *THE ARENA* but the reports recently received from them denote greater accomplishment than ever before. Indeed the League reports that the demand for organization work is becoming greater than they can handle.

On the first of October they had forty-five stores organized on the Right-Relationship League plan in twelve county companies, all operating within one hundred miles of the Minneapolis office. They are organizing at the rate of about five stores a month, and hope to surpass this record in the winter months.

THE SECOND store in the St. Croix County Coöperative has been organized at Hudson, Wisconsin, where a large number of railroad employés and mill workers united with the farmers in forming the coöperative company. They are to start with a grocery stock, and hope soon to add other lines of goods to their stock, so that they will have a complete department store. Over fifty stockholders have already subscribed. Another town in that county is about to organize, and the League Secretary states that calls have come from several other towns for admission to the county company.

A NUMBER of farmers have organized a coöperative company at Northfield, Minnesota, which makes the third in the Dakota county chain. Seventy-one shares of \$100 each were subscribed for at the organization meeting.

A NEW county coöperative has been added to the rapidly-growing list in Minnesota. Montgomery, in Le Sueur County, is the town in which the new store which has a capital of \$15,000 is established. Immediately after this organization was completed, two proposals were read from merchants in other towns of the county to turn over their businesses to the company on the regular plans of the League, and were accepted by the Board of Directors. It is expected that there will be at least six new stores by January 1st.

THE MANAGERS of the "Peoples' Store," a department of the Polk County Coöperative Company at Clear Lake, Wisconsin, state that this store, with about the same stock of goods as it had the year before, in the same location and with the same management, is

doing nearly double the business this year than it did in the corresponding months of last year under competitive conditions and management.

ONE OF the 1 eague stores was organized at Castle Rock, Minnesota, last February, and has been so successful that when, during the first week in October, it came to the knowledge of the farmers that the elevator at that place was for sale, a subscription was immediately circulated and in three or four days thirty subscribers were secured on the equal ownership plan of the League, because they did not want the railroad-controlled elevator lines to get hold of it.

A THIRD store in the Scott County Coöperative Company is organized at Belle Plaine, Minnesota, with fifty-six charter members.

THE ORGANIZERS and representatives of the American Society of Equity and representatives from about a dozen Right-Relationship League stores met in conference at the office of the League, September 30, and it is believed that as a result of the conference there will be much harmonious coöperation between the two organizations wherever they come in contact in the future. It developed that there had been some little friction between the organizers of the two movements in one or two places, and it was agreed by all present that there was no necessity for any such friction, that the ultimate object of both organizations being the elimination of competitive waste and the saving of profits to producers and consumers, the work should not overlap nor conflict.

#### **Co-operative Commission Company.**

OVER 100 cattlemen from all over Indiana are said to have joined in the organization of a coöperative commission company which was incorporated at Indianapolis in September. This was done to protect the members against the exorbitant and unfair treatment accorded them by the Indianapolis stockyards people. Mr. W. B. Hiner of Flora, Indiana, is the leading projector of this organization.

#### **Fishermen's Co-operative Company.**

A FISHERMEN'S Coöperative Company with a capitalization of \$10,000 in shares of \$25 each, has been organized at Augusta, Maine, for the purpose of conducting a wholesale and retail fish business.

**Carnegie Tech. Co-operative.**

A STUDENT's co-operative employment agency has been organized by the Carnegie Technical School at Pittsburg for the purpose of mutual aid in securing employment both during study and after graduation.

**New Jersey Banks.**

EFFORTS are being made to revive the New Jersey State League of Co-operative Building and Loan Associations, which was an active and powerful organization in the state until the managers of the so-called State and National Banks came in and attempted to use it for bolstering up their fraudulent schemes, and then the truly co-operative institutions withdrew. At present the co-operative banks are in so flourishing a condition that they feel justified in reorganizing the League and thus securing a stronger support from the public, and enabling them better to oppose the other banking institutions.

**A New Insurance Company.**

THE Farmers' Mutual Equity Insurance Society has been organized at Henderson, Kentucky, by more than one hundred property-owners of the surrounding county. The members are confident that by running it on the co-operative plan they will be able to insure their property and avoid excessive rates.

**More Co-operative Apartments.**

ANOTHER large co-operative apartment house is to be built in New York City at the southeast corner of Seventh avenue and 58th street. It is to be twelve stories high and will cost \$900,000.

**Farmers' Banks.**

THE Farmers' Union of Washington Parish, Louisiana, is about to establish a bank to be managed by the farmers, and to loan money to farmers only, at a low rate of interest. The farmers in that neighborhood are now placing their cotton in the co-operative warehouse, and will hold it until the price reaches 15 cents per pound.

**Campaign in Kentucky.**

AN ACTIVE campaign is being carried on this fall in Kentucky for the closer affiliation of the American Society of Equity and the American Federation of Labor. State Senator Newman has praised emphatically the

work which the American Society of Equity is doing, especially in Kentucky, where the farmers are now receiving better prices for their crops than ever before, saying that it is entirely due to their stand against the trusts and their co-operation in pooling their interests. In regard to the tobacco situation about 85 per cent. of the growers have entered the 1907 pool and will soon be in position to demand their own prices. The two societies working together hope to be able to more nearly equalize the wages paid in the city and country.

**Nucla, Colorado.**

A NEW co-operative colony is being organized at Nucla, Colorado, the object of which seems to be the same as that of all other co-operative colonies which have ever been organized—to establish an ideal commonwealth along educational and social lines with equal justice for all. Membership is obtainable by purchasing 100 shares of stock in this association, which sells at \$1 a share.

**Co-operative Boardinghouse.**

A NEW YORK woman who opened a boardinghouse on East 15th street, fifteen years ago began by giving her cook and head man 15 per cent. of the profits after the first six months of their employment. She has continued this plan until now all of the servants share in the profits and she finds that the plan works very successfully. The servants consider themselves an integral part of the establishments and consequently each one does all that lies in his power to make the business thrive. At present she operates five boardinghouses in New York city, and is about to open two large hotels, one in New York and the other in Washington. All of these are run on the profit-sharing principle and the servants are privileged to aid in the management.

**The Washington Store.**

THE Departmental Co-operative Guild of Washington, District of Columbia, has secured the large building on the corner of Ninth and G streets, Northwest, where on the first of November they opened the first department of their large department store, consisting of a first-class grocery and provision store.

**Co-operating Druggists.**

CO-OPERATIVE buying is rapidly increasing among small dealers who have to combat the trusts, and but recently there was a report of the coöperation of the dry-goods merchants for this purpose in a small Western town. Now comes the news that the National Association of Registered Druggists is about to undertake the buying of their supplies coöperatively, and several other organizations dealing in drugs have organized upon a similar basis.

**Co-operative Cotton Factories.**

THE Farmers' Union of Texas has decided to erect several cotton factories in that state to utilize the low-grade cotton in the manufacture of cheap cotton goods. This "dog-tail" cotton, as it is called, is used by market manipulators to decrease prices for the better grades, for they claim that it cannot be classed. The factories are to be operated coöperatively, following out practically the same idea that is in effect in conducting the cotton warehouses. By manufacturing this cotton into goods in Texas it will be kept off the market, and a much higher price can be commanded by the farmers for the regular grades. There are from 300,000 to 500,000 bales of the dog-tail cotton produced in Texas yearly, and it is the intention of the Union to erect a sufficient number of factories to utilize this.

**Philadelphia Apartment House.**

A CO-OPERATIVE apartment house for women who are self-supporting has recently

been opened at No. 615 North 8th street, Philadelphia, with all modern conveniences, extremely low rates, and the attractions and refinements of a real home. The house itself which was formerly one of Philadelphia's fine old homes, has been thoroughly renovated, and is furnished in beautiful simplicity. There are large and comfortable bedrooms, and the reception room, made pleasant and inviting by rugs, mission furniture, piano, polished floor, and dark green walls, is a most delightful place for the women and the entertainment of their friends. The diningroom and kitchen arrangement are distinctive. Small mission tables are used in the diningroom, and each guest sets her table with the individual accessories of china, linen, and silver, with the house linen, for her exclusive use. In the kitchen each person has her own little gas stove and cooking utensils, so that meals may be cooked and served at any hour that suits convenience and business arrangements. On the second floor there is a teacher of domestic science, one of the assistant workers at the Settlement which has inaugurated the institution, who teaches cooking, sewing and housekeeping for five cents a lesson. In the basement is the laundry, with stationary tubs and all modern appliances, which is for the exclusive use of the guests. The charges are \$1.25 a week if a girl shares a room with one or two others, and not over \$1.75 if she has a room alone. A small fee is charged for the laundry, and another for the gas used in cooking. The home was opened on October 1st.

RALPH ALBERTSON.

## NOTES AND COMMENTS.

**A SURVEY OF CONTEMPORARY AMERICAN LITERATURE:** Our readers will find in Mr. FRANCIS LAMONT PIERCE's contribution, which we publish this month, a brilliant and exceptionally able paper, searching and severe, but in the main just. The author is a critic of far more than ordinary power and a man who we predict is destined to make a high place for himself among the great critics and literateurs of America. His strictures and comparisons are in many respects so eminently just that, though unpalatable, they call for careful consideration, and coming as they do from an American thinker, they will be better received and accomplish more good than would be possible if the critic were a foreigner.

**The Unrest in India Its Genesis and Trend:** SAINT NIHAL SING's thoughtful paper on the unrest in India will challenge the attention of American men and women interested in world problems. The author is a young East Indian of fine scholarship, a regular contributor to the four leading high-class magazines of India, *The Indian, Hindostan and Modern Reviews*, and *The Indian World*. Mr. SING has made a long and careful study of conditions in his own country and he presents the subject in an admirably temperate and judicial spirit. It is a luminous paper, and will aid materially in giving our readers the East Indian's view of this important problem.

**The Good and Bad of the President's Policies:** We desire to call the special attention of our readers to the lucid and discriminating estimate of President ROOSEVELT's policies and achievements made in this issue by Mr. W. B. FLEMING. The author writes in a calm and judicial spirit. He thoroughly appreciates the good that has been accomplished by the President and its far-reaching influence on the public mind, but this does not blind him to the grave shortcomings and failures that have marked Mr. ROOSEVELT's administration. He is too discriminating and too fundamental a thinker to join in the shallow cry of those who are engaged in indiscriminate and fulsome praise of the President. He shows how, in critical moments, when a brave stand would have meant victory for the people, the President has weakened and compromised.

**The Growth of a Social Organism:** Mr. ALLAN L. BENSON's remarkable paper, which appears in the present number of *THE ARENA*, is one of the most original and thought-arresting politico-economic contributions of recent months. In it the author traces the growth and development of organized life from the simple cell to the complex nervous organism of man, and then institutes a comparison between the expanding development of

life and the growth or development of the social organism. The paper is strong, clear, striking and in many respects unique. It will compel thought, and because the positions advanced are so lucidly stated and so logically sustained, it will carry conviction to many men whose ideas have heretofore been confused in regard to government and the evolutionary trend of the social organism.

**The Public Works High School:** One of the greatest achievements of democracy is found in the general diffusion of knowledge through public secular education; but great and beneficent as has been this wonderful extension of popular education under the fostering influence of free government, the time is overpast for further educational advance. There are tens of thousands of youths who are compelled, after finishing their grammar-school course, to give up their scholastic work because they have not the means to complete a high-school education, and these boys and girls, eager for knowledge and ready to make great sacrifices to obtain it, would be of immense service to the Republic if they could finish the education they so crave. Now, the giving of all such the opportunity they desire in return for a certain amount of public service that will also be of real benefit to them, is the central thought of the splendidly wrought-out plan that is clearly set forth by Mr. WILLIAM THUM in this issue of *THE ARENA*. The author of this paper has evidently made it the subject of months of careful study. He examines the question in an exhaustive manner and meets the various objections that might be advanced. It is a very notable paper that should be read by every educator and, indeed, by all thinking citizens who have the highest welfare of the nation at heart. We shall be pleased to hear the opinion of educators and earnest patriotic citizens on this question. It surely is a problem worthy of earnest consideration. We believe Mr. THUM is blazing the way for an advance step in rational democratic public education, and that his thought merits the serious consideration of all earnest men and women.

**All Americans of Royal Descent:** In the November *ARENA* we published one of the most important magazine essays of the year on *Government by Federal Judges*, prepared expressly for this magazine by the Chief-Judge of North Carolina. In our present issue, Justice CLARK appears in a paper very different in character. In it he shows the absurdity of the present undemocratic mania on the part of certain reactionaries for genealogies that will show they descended legitimately or otherwise from some king or scion of nobility in the remote past. Justice CLARK exposes the ridiculous character of this quest in a most ingenious manner. He holds, and rightly holds, that "Nothing is more absurd than the spectacle of

an individual seeking to attract imputed honor to himself by asserting claims to descent from one who held some post of honor centuries ago."

*Our Book and Literary Section:* Our illustrated book and literary section of *THE ARENA* for this month will be a delight to book-lovers. It contains a number of finely executed half-tone portraits of literary men and women, especially authors of important works, that will be highly prized by those who value good books and wish to possess the portraits of men and women who are appealing to the reading public. The book-studies, reviews and literary notes which accompany the illustrations will also be of special interest. Mr. FLOWER's long reviews of Professor PFLEIDERER's great work and of DAVID GRAHAM PHILLIPS' new novel are supplemented by many short reviews by the Editor of *THE ARENA* and those of other staff writers, the whole making one of the most attractive literary features of any Christmas magazine.

*One Hundred Years' Battle With the Poison Trust:* CHARLES R. JONES, who contributes the striking paper on the rapid growth of the temperance sentiment in recent years, is Chairman of the Associated Prohibition Press and is peculiarly well fitted to give this historic survey of the question with which he deals. On the 15th of next June it will be precisely one hundred years since the first temperance society was organized in America. Starting with this meeting, Mr. JONES traces the march of the temperance movement in the United States. A large portion of the paper is devoted to the amazing strides which have marked the temperance movement in the United States during the last two decades, and especially during the last ten years. We think it is safe to say that this is the most comprehensive and authoritative historic summary of the onward march of the prohibition sentiment that has ever been presented to the public.

*The Teaching of Christian Science in Regard to Mesmerism:* Elsewhere we have called special attention to Mr. FARLOW's paper explaining the teaching of Christian Science. In the October *ARENA*, in noticing the question of mesmerism, animal magnetism and hypnotism, we had no desire to confuse these things with the cures performed by Christian Scientists, or to convey the idea that they were similar. Had we been discussing and contrasting these cures and the results

that have followed treatment by Christian Science, and the experiments of hypnotists and others, we should have clearly pointed out the radical difference in the theories. We should have shown that the Christian Scientists hold that God is the only positive force in the Universe and that it was through the prayer of understanding, or through the recognition of His power and the right of man to enjoy health, harmony and happiness, as the image of the Divine Mind, that cures were effected and the reformation of drunkards and others brought about, in a manner which they hold to be precisely similar to the cures wrought by the early Christians. Indeed, they hold that these cures are in conformity with the teachings of Jesus, in which he says, "These signs shall follow them that believe," and again, "Greater works than I do shall ye do," etc.; while, on the other hand, the hypnotists produced their results by hypnotic suggestion, or sometimes by suggestion unaccompanied by hypnosis. In our October issue, we were merely aiming to show the absurdity of Mr. CHANDLER's claim advanced against the founder of Christian Science, by citing a vast array of testimony of physicians and leading scientists to show the potentiality of that which, by implication, Mr. CHANDLER denied. Mrs. EDDY has insisted on the potential danger of mesmerism, magnetism, etc., and Mr. CHANDLER insisted that this view was an evidence of her being under the influence of "delusions," and "the man on the street" or the general public who know nothing about the question, might easily accept Mr. CHANDLER's view and not accepting the teaching of Christian Science, the only way to show such a person the untenable character of the lawyer's contention was to show what things had been done, according to the testimony of leading members of the medical profession and physical scientists, by mesmerism, hypnotism or suggestion. The general newspaper reader might have refused to accept the views of the founder of Christian Science, and yet when he found men whom the world of physical science regarded as eminent,—men like Doctors LIEBEAULT and LIEGNON,—contending that crime could be committed by hypnotic suggestion, the opinions of such savants would cause him to pause before accepting without reservation the declaration of men like Mr. CHANDLER, who, in the nature of the case, know little of the subject under discussion. Mr. FARLOW, as head of the Publicity Bureau of the Christian Science Church, is in a position to present the teachings of Christian Science in regard to mesmerism in a thoroughly authoritative manner.

# INDEX.

"Aaron's Rod"; or, Government by Federal Judges, 479.  
Agitator, The: His Function in Social Evolution, 306.  
Albertson, Ralph, Public-Ownership News, 93, 191, 336, 449, 556, 723; Initiative and Referendum News, 98, 339, 560; 725 News of the Coöperative Societies, 102; Direct-Legislation News, 194, 443; The Condition of Coöperation in the United States, 106; Coöperative News, 345, 564, 732; News of Industrial Coöperation, 454.  
America, Authoritative Statements as to the Practical Working of Direct-Legislation in Switzerland and, 321.  
American Cities, English and, 96.  
American Cities, Municipal Art in: New Orleans, Louisiana, 465.  
American Literature, A Survey of Contemporary, 619.  
American Society of Equity, The, 346.  
Americans, All, of Royal Descent, 628.  
Armstrong, William Jackson, Political Economy and Present-Day Civilization, 491.  
Art, Municipal, in American Cities: New Orleans, Louisiana, 465.  
Australia, How She Cares for Her Orphan Children, 184.  
Barth, Theodor: Germany's Leading Liberal Statesman, 117.  
Bartnett, Walter J., The Federation of the World, 498.  
Baths, Public, in Boston, 95; Brookline's Public, 192.  
Benson, Allan L., Editorials by, 92; President Roosevelt's "Wild Talk" in Economics, 92; Burglarious Practices of Predatory Wealth Not Essential to National Prosperity, 93; The Growth of a Social Nervous System, 657.  
"Black Journalism," The Menace of, to Free Government, 80.  
Books of the Day, 110, 209, 348, 461, 579.  
Books of the Hour, Men, Women and, 668.  
Book-Studies, 106, 200, 457, 567, 574, 692, 701.  
Boston, Public Baths in, 95; and Tasmania, Chicago, 343.  
Bourne, United States Senator, on the Question, 84.  
"British City, The": A Study of the Beginnings of Democracy, 200.  
British Coöperators, The Victorious March of the, 720.  
Brookline's Public Baths, 192.  
Brown, A. A., The Government-Owned Railways of New Zealand, 113; New Zealand: A New Democracy, 482.  
Bushby, William R., "What Is Truth?" 28.  
Butler, Maynard, Theodor Barth: Germany's Leading Liberal Statesman, 117.  
Cable Ring, How to Smash the: Benjamin Franklin and Marconi, 1.  
Cable Telegraph Systems of the World, The, 225.  
California Fruit Exchange, Southern, 454.  
Capital Punishment, The Anomaly of, 259.  
Car Number Seven, 164.  
Cartoons, Current, 715.  
Catholic Church and Socialism, The, 18.  
Cecil, Lord, His Plan, 341.  
Central Government, Why Secretary Root and a Large Section of the Plutocracy Favor Transferring the Powers of the State to the, 314.  
Centralized Government, The Industrial Autocracy and, 314.  
Chicago, Boston and Tasmania, 343.  
Chicago Municipal Repair Plant, The, 97.  
Chinatown and the Curse that Makes It a Plague Spot in the Nation, 360.  
Christian Science, The Fallacies of, 52; The Truths of: A Reply, 61; The Collapse of the Case Against the Founder of, 319; The Seven Alleged Delusions of the Founder of, Examined in the Light of History and Present-Day Research, 408; Mark Twain's Attack on, 567; The Teachings of, in Regard to Mesmerism, 631.  
Christmas Spirit, The, 705.  
Cities, English and American, 96; Two, A Modern Tale of: or, The Object-Lesson Furnished by the Story of the Water Supply of Los Angeles and Denver, 436.  
Citizenship and Statesmanship that Reflect the Spirit of 1776, 543.  
City, The American, the Storm-Center in the Battle for Good Government, 429; The, How from the Outpost of Democracy It Became the Stronghold of a Corrupt, Irresponsible and Despotic Rule, 429.  
City Government, Provisions for Making It Truly Representative, 432.  
Civic Federation, The National, and Its New Report on Public-Ownership, 401.  
Civic Federation's Fairy Tale in the Interests of Private-Ownership of Public Utilities, and Facts Which Prove Its Münchhausen-Like Character, The, 327.  
Civic Government, Galveston and Houston, Texas, Two Successful Experiments in, 8.  
"Civilization, The Ideas That Have Influenced," 106.  
Clark, Walter, "Aaron's Rod"; or, Government by Federal Judges, 479; All Americans of Royal Descent, 628; Chief Justice of North Carolina, 668.  
Class-Rule, Changed Conditions Which Demand Additional Safeguards to Protect Popular Government from, 543; Oklahoma Becomes the Virginia of the New Revolt Against Oppressive and Unrepublican, 545.  
Cleveland's Street Lighting, 97.  
Coke, from By-Products of Crude Oil, 546; from Wood, Professor Lowe's Process for Making, 548.  
Colorado, The Senatorial Election in, 353.  
Comments, Notes and, 111, 223, 351, 463, 589, 736.  
Commission Government, Unguarded, 431.  
Commission Municipal Government, Guarded, The Des Moines Plan: A Model of, 432.  
Commons, Book, Professor, 730.  
Confidence, Public, Based on Long Service, That

Even Corporate Wealth and the President Could Not Overthrow, 710.

Conservative Squirrel, The, 525.

Contemporary American Literature, A Survey of, 619.

Coöperation in the United States, The Condition of, 196.

Coöperation, Industrial, News of, 454.

Coöperative Alliance, Congress of the International, 454.

Coöperative News, 345, 564, 732.

Coöperative Societies, News of the, 102.

Coöperators, British, The Victorious March of the, 720.

Copenhagen's Street-Cars, 339.

Corruption, Municipal, San Francisco: Another Illustration of How the Public-Service Companies are the Master Spirits in, 189.

Corrupt Wealth, How It Is Destroying the Moral Virtility and Mental Integrity of Church, College and Other Fountain-Heads of Public Opinion, 721.

Daniel's Vision: Evidence that It Was Not a vision, but an astronomical observation, 300; An Interpretation of the Meaning of the Fourth Great Beast, 519.

Dark Ages, The Pope's Amazing Attempt to Recall the, 553.

Dawn, Signs of, 186.

Democracy, Honest Objectors Who Distrust, 71.

"Democracy and Socialism," Mr. Mackaye's: Yes and No, 295.

Denmark, Reform in, 342.

Denny, Mary Putnam, Car Number Seven, 164.

Denver, Los Angeles and, A Modern Tale of Two Cities; or, The Object-Lesson Furnished by the Water Supply of, 436.

Des Moines Plan, The: A Model of Guarded Commission Municipal Government, 432.

Des Moines' Battle with the Dual Alliance and Her Victory, The Story of, 433.

Direct Election of United States Senators, 101.

Direct Legislation, Professor Wyckoff's Objection to, Considered, 71; The Supreme Court of Oregon on the Constitutionality of, 74; The Bugaboo of: A Calm Review of Objections Urged by the Opposition, 288; Authoritative Statements as to the Practical Working of, in Switzerland and America, 321.

Direct-Legislation in Oregon, and the Misrepresentations of the Reactionary Press, 80; The Boston *Transcript* Discovers That It Is a Failure, 80; The Real Facts as to, from an Authoritative Source, 82; The *Pacific Monthly* on, 85.

Direct-Legislation News, 194, 443.

Discovery that Promises Great Things for the People, A Unique, 545.

Divorce Problem, The Economic Basis of the, 284.

Divorce Referendum, South Dakota, 100.

Drama, The Season's Social, 35.

Dramas of Oscar Wilde, The, 134.

Drunkards, Judge Pollard's Plan for the Treatment of, Embodied in English Law, 549.

Duluth, The Splendid Showing of the Municipal Light and Water Plant of: An Object-Lesson for Other American Cities, 188.

Economic Events in the Light of History, The Sweep of, 120.

Economics, President Roosevelt's "Wild Talk" in, 92; The Revolution in, from Ancient Times to the Birth of Socialism, 154.

Eddy, Mrs., The New York *World* as Instigator of the Suit Against, 176.

Edison, Mr., and the Buildings of the Future, 719.

Editor's Quiet Hour, The, 166, 311, 426, 538, 705.

Edmonton, Alberta, Unique Taxation in Force in, 442.

Election in Massachusetts, The Gubernatorial, 712.

Elections, The November, Other Popular Victories Won in, 712.

Electrical Homes for America's Millions, The Coming, 591.

Electric Rates in Iowa, 559.

Elwell, F. Edwin, Saint Gaudens: America's Greatest Sculptor, 385.

Eminent Domain in Salem, Ohio, 95.

English Law, Judge Pollard's Plan for the Treatment of Drunkards Embodied in, 549.

European Socialism, The Meaning of the Invasion of, 277.

Farlow, Alfred, The Teachings of Christian Science in Regard to Mesmerism, 631.

Farmers' Grain and Supply Company, Spokane, Washington, 105.

Farmers' Unions and Labor Unions, 102.

Farnsworth, Edward C., The Fallacies of Christian Science, 52.

Federal Court Decision, A, 193.

Federal Judges, "Aaron's Rod"; or, Government by, 479.

Federation of the World, The, 498.

Feudalism of Privileged Wealth, More Counts in the People's Bill of Grievances Against the, 85; How It Is Extending Its Poison Campaign, 173.

Finland's Nineteen Women Legislators, 185.

Fleming, W. B., The Good and Bad of the President's Policies, 625.

Flower, B. O., Editorials, 71, 170, 314, 429, 543, 710; Book-Studies, 106, 200, 567, 574, 692, 701; Books of the Day, 110, 209, 348, 461, 579; Notes and Comments, 111, 223, 351, 463, 580, 736; Professor Wyckoff's Objections to Direct-Legislation Considered, 71; Honest Objectors Who Distrust Democracy, 71; The Master Objections Examined, 72; The Supreme Court of Oregon on the Constitutionality of Direct-Legislation, 74; Majority Rule and Corrupt Politics, 75; The Initiative and Referendum in Organic Legislation, 77; Direct-Legislation in Oregon and the Misrepresentations of the Reactionary Press, 80; The Menace of "Black" Journalism to Free Government, 80; The Boston *Transcript* Discovers that Direct-Legislation is a Failure in Oregon, 80; The Real Facts as to Direct-Legislation in Oregon, from Authoritative Sources, 82; Testimony of Leading Citizens of Oregon, 83; United States Senator Bourne on the Question, 84; The *Pacific Monthly* on Direct-Legislation in Oregon, 85; More Counts in the People's Bill of Grievances Against the Feudalism of Privileged Wealth, 85; The Increased Cost of Living, 85; How Tax Burdens Are Shifted from the Rich to the Poor, 86; A Practical Suggestion for Levying Taxes, 87; The Wall-street Interests Find Taft an Altogether Desirable Candidate, 88; Another Leader Gone: J. Warner Mills, Servant of Justice and Friend of the People, 90; "The Ideas that Have Influenced Civilization," 106; Coletta Ryan: An Idealistic Singer of the Coming Day, 128; The Editor's Quiet Hour, 166, 311, 426, 538.

705; The Poet: His Mission and Message, 166; The Menace of Irresponsible Journalism, 170; Poisoning the Wells, 170; The Grave Trust Imposed on the Press of the Nation, 170; Recent Illustrations of the Prostitution of the Press in the Interests of the Industrial Autocracy, 170; Prostitution of the Massachusetts Press, 171; How the Feudalism of Privileged Wealth is Extending Its Poison Campaign, 173; The New York *World* as Instigator of the Suit Against Mrs. Eddy, 176; Important Work of the Humanitarian Society of Italy, 180; Movements that Are Making for Social Upliftment, 180; Milan's Object-Lesson in Practical Social Service, 108; Emily Hobhouse and the South African Home-Industries Movement, 182; The Victory of a Heroine of Peace, 182; A Great Moral Victory, 183; Industrial Development Being Achieved, 183; How Australia Cares for Her Orphan Children, 184; Finland's Nineteen Women Legislators, 185; Young Men Who Are Freedom's Bulwarks, 186; Signs of Dawn, 186; A Typical Young Patriot in the Present Crisis, 186; Mr. Freeman on the Present Menace to Free Government, 186; The Splendid Showing of the Municipal Light and Water Plant of Duluth: An Object-Lesson for Other American Cities, 188; San Francisco: Another Illustration of How the Public-Service Companies are the Master-Spirits in Municipal Corruption, 189; Plundering the People for Philanthropy, 190; "The British City": A Study of the Beginnings of Democracy, 200; Victor Hugo: Critic, Prophet and Philosopher, 268; The Great Mother as an Educator; or, The Child in Nature's Workshop, 311; Sir William Perkin and one of the Most Wonderful of Chemistry's Fairy-Like Tales, 314; The Industrial Autocracy and Centralized Government, 314; Why Secretary Root and a Large Section of the Plutocracy Favor Transferring the Powers of the State to the Central Government, 314; Will Judge Pritchard Prove a Burchard to the Plutocracy? 316; A Former Railroad Lawyer as a Federal Judge Seeks to Protect the Law-Defying Railroad Corporations from the Penalty of Their Crimes, 317; How the Reactionary Daily Press Poisons the Public Mind by Deliberate Misrepresentations, 318; The Collapse of the Case Against the Founder of Christian Science, 319; Authoritative Statements as to the Practical Working of Direct-Legislation in Switzerland and America, 321; Misrepresentative Government and How to Make It Representative, 323; The Great Mistake Which Has Handicapped Organized Labor in the Past, 325; The Past Year's Record of the Municipal Street-Car Service of Glasgow and Its Significance, 326; The Civic Federation's Fairy-Tale in the Interests of Private-Ownership of Public Utilities, and Facts Which Prove Its Münchhausen-Like Character, 327; More Praise for Mr. Taft from a Representative of the Privileged Interests, 328; The Phantom Labor Brigade; or, How the New England Telegraph and Telephone Company Squanders the People's Money to Control the Political Situation, 329; The Heroes of the "Georgia" Maintain the Idealism of the American Navy, 331; The Acquittal of William D. Haywood, 332; The Strike in N. O. Nelson's Coöperative Works, 334; Margaret Ridgely Partridge: A Purposeful Poet of the Higher Life, 366; The Seven Alleged Delusions of the Founder of Christian Science Examined in the Light of History and Present-Day Research, 408; Saint Gaudens' "Lincoln" as an Example of the Power of Genius Over the Human Imagination, 426; The American City the Storm-Center in the Battle for Good Government, 429; The Titanic Struggle and What It Involves, 429; How the City from an Outpost of Democracy Became the Stronghold of Corrupt, Irresponsible and Despotic Rule, 429; The Spread of Municipal Corruption Under the Dual Alliance of Politicians and Privileged Interests, 430; Unguarded Commission Government, 431; Provisions for Making City Government Truly Representative, 432; The Des Moines Plan: A Model of Guarded Commission Municipal Government, 432; The Story of Des Moines' Battle with the Dual Alliance, and Her Victory, 433; A Typical Scandal that Helped to Awaken the People to the Peril of this Dual Alliance, 434; A Battle of Giants, 434; The Tactics of the Enemy and the Victory of the People, 435; The Last Stand of the Reactionaries, 435; A Modern Tale of Two Cities; or, The Object-Lesson Furnished by the Story of the Water Supply of Los Angeles and Denver, 436; Secretary Taft in Ohio and Oklahoma, 438; Mr. Taft in the *Rôle* of Talker Makes an Admirable Dr. Jekyll, 438; Mr. Taft in the *Rôle* of Worker, a Fine Presentation of Mr. Hyde, 439; Foraker Tells an Ugly Story Out of School Which Shows How Lodge Served the Interests of the Law-Breakers in Framing the Rate-Bill, 441; Peace the Handmaid of Progress and Guardian of Democracy, 441; Unique Taxation in Force in Edmonton, Alberta, 442; The Poet as an Interpreter of Life's Profoundest Truths, 538; The Victory for Popular Government in Oklahoma and Its Political Significance, 543; Citizenship and Statesmanship that Reflect the Spirit of 1776, 543; Changed Conditions Which Demand Additional Safeguards to Protect Popular Government from Class-Rule, 543; Statesmen Whose Wisdom and Courage Matched Loyalty to the People's Interests, 544; Oregon's Inspiring Example Followed, 545; Oklahoma Becomes the Virginia of the New Revolt Against Oppressive and Unrepublican Class-Rule, 545; How the Modern Tories and Reactionaries Sought to Defeat the Democratic Republican Forces, 545; Professor Lowe's Latest Inventive Achievement, 545; A Unique Discovery that Promises Great Things for the People, 545; Coke from By-Products of Crude Oil, 546; Professor Lowe's Process for Making Coke from Wood, 548; Judge Pollard's Plan for the Treatment of Drunkards Embodied in English Law, 549; Mr. Roosevelt and Municipal Politics, 550; Poisoning the Wells, 551; Prominent Unrepublican Advocates of Misrepresentative Government, 551; The International Religious Congress, 552; The Pope's Amazing Attempt to Recall the Dark Ages, 553; Mark Twain's Attack on Christian Science, 567; "The Kingdom of Love," 574; The Coming Electrical Home for America's Millions, 591; Men, Women and Books of the Hour, 668; Professor Pfeiderer's Luminous Exposition of Higher Criticism, 692

"Light-Fingered Gentry," 701; The Christmas Spirit, 705; Mayor Johnson's Victory and Its Significance in National Politics, 710; A National Victory Won in a Municipal Battle, 710; Public Confidence Based on Long Service, That Even Corporate Wealth and the President Could not Overthrow, 710; Mayor Johnson as a Presidential Possibility, 711; The Victory in Toledo, 712; Other Popular Victories in the November Elections, 712; The Gubernatorial Election in Massachusetts, 712; The Election of John B. Moran, 714; Current Cartoons, 715; The Peace Congress and the Extension of the "War Against War" Movement, 718; Mr. Edison and the Buildings of the Future, 719; Talking Over the Waters, 719; The Victorious March of the British Co-operators, 720; Professor Masaryk on Increase in Suicides and the Decadence of Vital Religious Ideals in the Old World, 721; How Corrupt Wealth Is Destroying the Moral Virility and Mental Integrity of Church, College and Other Fountain-Heads of Public Opinion, 721.

Foraker Tells an Ugly Story Out of School Which Shows How Lodge Served the Interests of the Law-Breakers in Framing the Rate-Bill, 441.

Fournier, Paul, Impressionistic Photography: A Conversation, 529.

France, The Proportional Representation Movement in, 343.

Frank, Henry, The Meaning of the Invasion of European Socialism, 277.

Freedom's Bulwarks, Young Men Who Are, 186.

Free Government, The Menace of "Black" Journalism to, 80; Mr. Freeman on the Present Menace to, 186.

Freeman, Mr., on the Present Menace to Free Government, 186.

Galveston and Houston, Texas: Two Successful Experiments in Civic Government, 8.

Gas Plants, Municipal, 97.

"Georgia," The Heroes of the, Maintain the Idealism of the American Navy, 331.

Germany's Leading Liberal Statesman, Theodor Barth: 117.

Glasgow, The Past Year's Record of the Municipal Street-Car Service of, and Its Significance, 326.

Government by Federal Judges, "Aaron's Rod"; or, 479.

Government, Misrepresentative, and How to Make It Representative, 323.

Government-Owned Railways of New Zealand, The, 113.

Giants, A Battle of, 434.

Great Mother as an Educator, The; or, The Child in Nature's Workshop, 311.

Gubernatorial Election in Massachusetts, The, 712.

Hall, Bolton, "Have We Passed the Zenith of Our Industrial Efficiency": A Criticism by, 199.

Haywood, William D., The Acquittal of, 332.

Heaton, J. Henniker, How to Smash the Cable Ring: Benjamin Franklin and Marconi, 1; The Cable Telegraph Systems of the World, 225.

Henderson, Archibald, The Dramas of Oscar Wilde, 134.

Heroine of Peace, The Victory of a, 182.

Higher Criticism, Professor Pfeifferer's Luminous Exposition of, 692.

High Schools, Public Works, 634.

Hobhouse, Emily, and the South African Home-Industries Movement, 182.

Hodge, J. W., Vaccination an Empirical Art, 661.

Holman, C. Vey, The Curse and Blight of Partizanship, 139.

Home-Industries Movement, The South African, Emily Hobhouse and, 182.

How to Smash the Cable Ring: Benjamin Franklin and Marconi, 1.

Houston and Its City Commission, 144.

Houston, Texas, Galveston and: Two Successful Experiments in Civic Government, 8.

Hugo, Victor, Critic, Prophet and Philosopher, 263.

Humanitarian Society of Italy, Important Work of the, 180.

Ice Plant Vetoed, Holyoke, 192.

Idealism: A Sketch. Part I. Plato, and Kant's Delimitation of Knowledge, 397; Part II. Kant's Doctrine that the Human Mind is Both the Creator and Law-Giver of the Physical Universe, 487.

"Ideas that Have Influenced Civilization, The," 106.

Independence League, The, 192.

India, Unrest in: Its Genesis and Trend, 601.

Industrial Autocracy and Centralized Government, The, 314.

Industrial Development Being Achieved, 183.

"Industrial Efficiency, Have We Passed the Zenith of Our?" A Criticism by Bolton Hall, 199.

Initiative, The Oregon, 729.

Initiative and Referendum, The, in Organic Legislation, 77; News, 98, 339, 560; League, New York State, 340.

International Religious Congress, The, 552.

In the Mirror of the Present, 71, 170, 314, 429, 543, 710.

Irresponsible Journalism, The Menace of, 170.

Italy, Important Work of the Humanitarian Society of, 180.

James, George Wharton, Two Successful Experiments in Civic Government: Galveston and Houston, Texas, 8; Houston and Its City Commission, 144; Thaddeus S. C. Lowe: One of America's Greatest Inventive Geniuses and Benefactors, 388; Municipal Art in American Cities: New Orleans, Louisiana, 465.

Jarvis, George Millen, Daniel's Vision: Evidence that It Was Not a Vision but an Astronomical Observation, 300; Daniel's Vision: An Interpretation of the Meaning of the Fourth Great Beast, 319.

Johnson, Mayor, His Victory and Its Significance in National Politics, 710; As a Presidential Possibility, 711.

Jones, Charles R., One Hundred Years' Battle with the Poison Trust, 610.

Jones, Ellis O., Some Unique Features of the Socialist Party, 423; The Conservative Squirrel, 525.

Jones, L. H., Idealism: A Sketch. Part I. Plato, and Kant's Delimitation of Knowledge, 397; Part II. Kant's Doctrine that the Human Mind is Both the Creator and Law-Giver of the Physical Universe, 487.

Kant's Delimitation of Knowledge, Plato, and, 397.

Kant's Doctrine that the Human Mind Is Both Creator and Law-Giver of the Physical Universe, 487.

"Kingdom of Love, The," 574.

Kittle, William, Senator Robert M. LaFollette for President, 237.

Labor Brigade, The Phantom; or How the New

England Telegraph and Telephone Company Squanders the People's Money to Control the Political Situation, 329.

Labor Election, A, 344.

Labor, Organized, The Great Mistake Which Has Handicapped It in the Past, 325.

Labor Unions, Farmers' Unions and, 102.

LaFollette, Senator Robert M., for President, 237.

Landsgemeinde, The, 134.

"Light-Fingered Gentry," 701.

Literature, Contemporary American, A Survey of, 619.

Living, The Increased Cost of, 85.

Lodge, Foraker Tells an Ugly Story Out of School Which Shows How He Served the Interests of the Law-Breakers in Framing the Rate-Bill, 441.

Lodge, Senator, Secretary Taft and, as Upholders of Machine-Rule, 515.

Los Angeles and Denver: A Modern Tale of Two Cities; or, The Object-Lesson Furnished by the Water Supply of, 436.

"Love, The Kingdom of," 574.

Lowe, Thaddeus S. C.: One of America's Greatest Inventive Geniuses and Benefactors, 388; His Latest Inventive Achievement, 545; His Process for Making Coke from Wood, 548.

Machine-Rule, Secretary Taft and Senator Lodge as Upholders of, 515.

MacKaye, Mr., His "Democracy and Socialism": Yes and No, 295.

Mailly, William, The Season's Social Drama, 35.

Majority Rule and Corrupt Politics, 75.

Marx, Karl, The Writings of, 457.

Masaryk, Professor, on Increase in Suicides and the Decadence of Vital Religious Ideals in the Old World, 721.

Massachusetts, The Gubernatorial Election in, 712.

Massachusetts' Historic Attitude in Regard to Representative Government: The Teachings of the Fathers, 14.

Master Objections Examined, The, 72.

McGrady, Thomas, The Catholic Church and Socialism, 18.

Men, Women and Books of the Hour, 668.

Meredith, Ellis, The Senatorial Election in Colorado, 353.

Mesmerism, The Teachings of Christian Science in Regard to, 631.

Milan's Object-Lesson in Practical Social Service, 180.

Mills, J. Warner, Servant of Justice and Friend of the People, 90.

Mirror of the Present, In the, 71, 170, 314, 429, 543, 710.

Misrepresentative Government and How to Make It Representative, 323; Prominent Unrepublican Advocates of, 551.

Monopolies, Oregon's, Fighting in the Last Ditch, 725.

Montana Election Law, The, 339.

Moral Victory, A Great, 183.

Moran, John B., The Election of, 714.

Mosby, Thomas Speed, The Anomaly of Capital Punishment, 259.

Municipal Battle, A National Victory Won in a, 710.

Municipal Corruption, San Francisco: Another Illustration of How the Public-Service Companies are the Master Spirits in, 189; The Spread of, Under the Dual Alliance of Politicians and Privileged Interests, 430.

Municipal Light and Water Plant of Duluth, The Splendid Showing of the: An Object-Lesson for other American Cities, 188.

Municipal Lighting in 1907, 556.

Municipal Politics, Mr. Roosevelt and, 550.

Municipal Street-Car Service of Glasgow, The Past Year's Record of the, and Its Significance, 326.

National Domain, The, 452.

National Politics, Mayor Johnson's Victory and Its Significance in, 710.

National Victory Won in a Municipal Battle, A, 710.

Nature's Workshop, The Great Mother as an Educator; or, The Child in, 311.

Navy, The Heroes of the "Georgia" Maintain the Idealism of the American, 331.

Nelson, N. O., The Strike in His Coöperative Works, 334.

New England Telegraph and Telephone Company, How It Squanders the Peoples' Money to Control the Political Situation, 329.

New Orleans, Louisiana, Municipal Art in American Cities: 465.

New York State Initiative and Referendum League, 340.

New Zealand, The Government-Owned Railways of, 113; A New Democracy, 482.

Norton, Mabel Cummings, The Voyage of the Soul: An Allegory, 102.

Notes and Comments, 111, 223, 351, 463, 589, 736.

Oklahoma, and Roosevelt, 100; The Plot Against, 195; The Victory for Popular Government in, and Its Political Significance, 543; Becomes the Virginia of the New Revolt Against Oppressive and Unrepublican Class-Rule, 545.

Oregon, Direct-Legislation in, and the Misrepresentations of the Reactionary Press, 80; Direct-Legislation in, The Boston Transcript Discovers That It is a Failure, 80; Direct Legislation in, The Real Facts as to, from an Authoritative Source, 82; Testimony of Leading Citizens of, 83; Direct-Legislation in, The Pacific Monthly on, 85.

Oregon Initiative, The, 729.

Oregon Law, The New, 98.

Oregon's Inspiring Example Followed, 545.

Oregon's Monopolies Fighting in the Last Ditch, 725.

Orphan Children, How Australia Cares for Her, 184.

Pacific Monthly, The, on Direct-Legislation in Oregon, 85.

Paine, Robert Treat, Jr., Massachusetts' Historic Attitude in Regard to Representative Government: The Teachings of the Fathers, 14.

Parks, S. C., Is Mr. Roosevelt a Failure? 160.

Parsons, Frank, The National Civic Federation and Its New Report on Public-Ownership, 401.

Partisanship, The Curse and Blight of, 139.

Partridge, Margaret Ridgely: A Purposeful Poet of the Higher Life, 366.

Patriot, A Typical Young, in the Present Crisis, 186.

Peace, The Victory of a Heroine of, 182; The Handmaid of Progress and Guardian of Democracy, 441.

Peace Congress, The, and the Extension of the

"War Against War" Movement, 718.  
 People, Plundering the, for Philanthropy, 190; The Tactics of the Enemy and the Victory of the, 435.  
 People's Bill of Grievances Against the Feudalism of Privileged Wealth, More Counts in the, 85.  
 People's Institute of New York, The, and Its Work for the Development of Citizenship Along Democratic Lines, 49.  
 Perkin, Sir William, and One of the Most Wonderful of Chemistry's Fairy-Like Tales, 314.  
 Pfeiderer, Otto, A Profound Liberal Leader of Progressive Evangelical Thought, 608; His Luminous Exposition of Higher Criticism, 692.  
 Philadelphia Gas Works, 337.  
 Phillips, David Graham, 692.  
 Photography, Impressionistic: A Conversation, 529.  
 Pierce, Francis Lamont, The Agitator: His Function in Social Evolution, 306; A Survey of Contemporary American Literature, 619.  
 Plato, and Kant's Delimitation of Knowledge, 397.  
 Plundering the People for Philanthropy, 190.  
 Plutocracy, Why Secretary Root and a Large Section of the, Favor Transferring the Powers of the State to the Central Government, 314.  
 Poet, The: His Mission and Message, 166; As an Interpreter of Life's Profoundest Truths, 538.  
 Poisoning the Wells, 170, 551.  
 Poison Trust, One Hundred Years' Battle with the, 610.  
 Political Economy and Present-Day Civilization: A Criticism, 491.  
 Pollard, Judge, His Plan for the Treatment of Drunkards Embodied in English Law, 549.  
 Pope's Amazing Attempt to Recall the Dark Ages, The, 533.  
 Popular Government, The Victory for, in Oklahoma, and Its Political Significance, 543; Changed Conditions Which Demand Additional Safeguards to Protect It from Class-Rule, 543.  
 Popular Victories in the November Elections, Other, 712.  
 Postal Reform, 451.  
 Portland Election, The, 194.  
 Predatory Wealth, Burglarious Practices of, Not Essential to National Prosperity, 98.  
 Prenatal Education, 149.  
 Present, In the Mirror of the, 71, 170, 314, 429, 543, 710.  
 President's Policies, The Good and Bad of the, 625.  
 Press, of the Nation, The Grave Trust Imposed on the, 170; Recent Illustrations of the Prostitution of the, in the Interests of the Industrial Autocracy, 170; The Prostitution of the Massachusetts, 171; The Reactionary Daily, How It Poisons the Public Mind by Deliberate Misrepresentations, 318.  
 Pritchard, Judge, Will He Prove a Burchard to the Plutocracy? 316.  
 Private-Ownership of Public Utilities, The Civic Federations' Fairy-Tale in the Interests of, and Facts Which Prove Its Münchhausen-Like Character, 327.  
 Privileged Interests, More Praise for Mr. Taft from a Representative of the, 328.  
 Privileged Wealth, More Counts in the People's Bill of Grievances Against, 85; How the Feudalism of, Is Extending Its Poison Campaign, 173.  
 Proportional Representation News, 342, 447, 562, 729.  
 Prosperity, National, Burglarious Practices of Predatory Wealth Not Essential to, 93.  
 Public-Ownership, Will It Increase or Diminish Political Corruption? 373; The National Civic Federation and Its New Report on, 401.  
 Public-Ownership News, 98, 191, 336, 440, 556, 723.  
 Public-Service Companies, San Francisco: Another Illustration of How they Are the Master-Spirits in Municipal Corruption, 189.  
 Public Works High Schools, 634.  
 Quick, Herbert, His New Novel, *The Broken Lance*, 671.  
 Quiet Hour, The Editor's, 166, 311, 426, 538, 705.  
 Railroad Corporations, A Former Railroad Lawyer as a Federal Judge Seeks to Protect the Law-Defying, from the Penalty of their Crimes, 317.  
 Railways of New Zealand, The Government-Owned, 113.  
 Rappaport, Phillip, The Sweep of Economic Events in the Light of History, 120.  
 Rate-Bill, Foraker Tells an Ugly Story Out of School Which Shows How Lodge Served the Interests of the Law-Breakers in Framing the, 441.  
 Reactionaries, The Last Stand of the, 435.  
 Recall Sustained, The, 101.  
 Referendum News, Initiative and, 98.  
 Religious Congress, The International, 552.  
 Representative Government, Massachusetts' Historic Attitude in Regard to: The Teachings of the Fathers, 14.  
 Right-Relationship League, Annual Meeting of, 103.  
 Right-Relationship League Companies, New, 345.  
 Right-Relationship League News, 732.  
 Right-Relationship League Stores, New, 103.  
 Riley, James Whitcomb, A Poetical Gem by, 870.  
 Rio de Janeiro, The Paris of South America, 451.  
 Rochdale Store, Colusa, California, 104.  
 Rochdale Union, Napa, 104.  
 Rochdale Wholesale Store, Oakland, California, 104.  
 Roosevelt, President, His "Wild Talk" in Economics, 92; Oklahoma and, 100; Mr., Is He a Failure? 160; Mr., and Municipal Politics, 550.  
 Royal Descent, All Americans of, 628.  
 Royse, Clarence Arthur, Will Public-Ownership Increase or Diminish Political Corruption? 373.  
 Ryan, Coletta: An Idealistic Singer of the Coming Day, 128.  
 Saint Gaudens: America's Greatest Sculptor, 385.  
 San Francisco: Another Illustration of How the Public-Service Companies Are the Master-Spirits in Municipal Corruption, 189.  
 Satterthwait, Linton, The Bugaboo of Direct Legislation: A Calm Review of Objections Urged by the Opposition, 288.  
 Sawyer, Roland D., The Economic Basis of the Divorce Problem, 284.  
 Scandal, A Typical, That Helped to Awaken the People to the Peril of This Dual Alliance, 434.  
 Sculptor, America's Greatest, Saint Gaudens, 385.  
 Senators, Direct Election of United States, 101.  
 Shibley, George H., Secretary Taft and Senator Lodge as Upholders of Machine-Rule, 515.  
 Sing, Saint Nihal, Unrest in India: Its Genesis

and Trend, 601, 670.  
 Smith, Arthur, Prenatal Education, 149.  
 Smith, Charles Sprague, The People's Institute of New York and Its Work for the Development of Citizenship Along Democratic Lines, 49.  
 Social Drama, The Season's, 35.  
 Social Evolution, The Agitator: His Function in, 306.  
 Social Nervous System, The Growth of a, 657.  
 Social Service, Milan's Object-Lesson in Practical, 180.  
 Social Upliftment, Movements That Are Making for, 180.  
 Socialism, The Catholic Church and, 18; European, The Meaning of the Invasion of, 277.  
 Socialist Party, Some Unique Features of the, 423.  
 Statesmanship, Citizenship and, That Reflect the Spirit of 1776, 543.  
 Statesmen Whose Wisdom and Courage Matched Loyalty to the People's Interests, 544.  
 Stevenson in San Francisco, 526.  
 Stoy, Elinor H., Chinatown and the Curse that Makes It a Plague-Spot in the Nation, 360.  
 Suicides, Professor Masaryk on Increase in, and the Decadence of Vital Religious Ideals in the Old World, 721.  
 Switzerland and America, Authoritative Statements as to the Practical Working of Direct-Legislation in, 321.  
 Taft, The Wall-Street Interests Find Him an Altogether Desirable Candidate, 88; Mr., More Praise for, from a Representative of the Privileged Interests, 328; Secretary, in Ohio and Oklahoma, 438; Mr., in the *Role* of Talker Makes an Admirable Dr. Jekyll, 438; Mr., in the *Role* of Worker, a Fine Presentation of Mr. Hyde, 439; Secretary, and Senator Lodge as Upholders of Machine-Rule, 515.  
 "Tainted" Municipal-Ownership News, 93.  
 "Tainted" News, More, 336.  
 Talking Over the Waters, 719.  
 Tasmania, Chicago, Boston and, 343.  
 Taxation, Unique, in Force in Edmonton, Alberta, 442.  
 Tax Burdens, How They are Shifted from the Rich to the Poor, 86.  
 Taxes, A Practical Suggestion for Levying, 87.  
 Telegraph and Telephone Company, The New England, How It Squanders the People's Money to Control the Political Situation, 329.  
 Telephone Company, Farmers', Wenatchee, California, 103.  
 Through the Needle's Eye: A Parable, 505.  
 Thum, William, Public Works High Schools, 634.  
 Titanic Struggle and What It Involves, The, 429.  
 Toledo, The Victory in, 712.  
 Tories and Reactionaries, The Modern, How They Thought to Defeat the Democratic Republican Forces, 545.  
 Transcript, The Boston, Discovers that Direct-Legislation is a Failure in Oregon, 80.  
 Trusts, Free from the, 345.  
 "Truth, What Is?" 28.  
 Twain, Mark, His Attack on Christian Science, 567.  
 Tyson, Robert, Proportional Representation News, 342, 447, 562, 729.  
 University of California, 104.  
 Untermann, Ernest, The Revolution in Economics from Ancient Times to the Birth of Socialism 154; The Writings of Karl Marx, 457.  
 Vaccination an Empirical Art, 661.  
 Voyage of the Soul, The: An Allegory, 162.  
 Vrooman, Julia Scott, Stevenson in San Francisco, 526.  
 Wall-Street Interests, The, Find Taft an Altogether Desirable Candidate, 88.  
 Washington Campaign, The, 443.  
 Water Supply of Los Angeles and Denver, A Modern Tale of Two Cities; or, The Object-Lesson Furnished by the Story of the, 436.  
 White, Eliot, Through the Needle's Eye: A Parable, 505.  
 Wilde, Oscar, The Dramas of, 134.  
 Will, Thomas Elmer, Mr. MacKaye's "Democracy and Socialism": Yes and No, 295.  
 Williams, George Fred, Mr. MacKaye's "Democracy and Socialism": Yes and No, 295.  
 Willis, John Buckley, The Truths of Christian Science: A Reply, 61.  
 Women Legislators, Finland's Nineteen, 184.  
 World, The New York, as Instigator of the Suit Against Mrs. Eddy, 176.  
 Wyckoff, Professor, His Objections to Direct-Legislation Considered, 71.

